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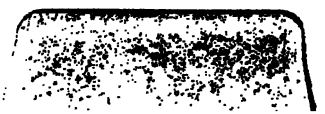

IV

THE

WORKS

OF THE

REV. THOMAS ZOUCH, D.D. F.L.S.

RECTOR OF SCRAYINGHAM,

AND PREBENDARY OF DURHAM;

With a

Memoir of his Life:

By the

REV. FRANCIS WRANGHAM, M.A. F.R.S.

AND CHAPLAIN TO HIS GRACE THE ARCHBISHOP OF YORK.

IN TWO VOLUMES.

VOL. I.

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AND WILSON AND SONS, YORK.

1820.

Fuit olim usitatum statuere claris hominibus ex marmore aut ex ære statuas, testes diu futuras magnorum in Remp. meritorum; et simul eorum dicta factaque posteris prodere, ut cùm has imagines intuerentur, animum et mentem ipsâ præstantium hominum cogitatione confirmarent, certarent cum illis probitate et industriâ, neque priùs conquiescerent quàm virtute famam illorum ac gloriam adæquavissent. (Vit. Budæi, Præf.)

Ce commerce, que nous croïons entretenir avec ceux qui ne sont plus, nous inspire naturellement le desir d'en établir un semblable avec la postérité.

(Carpentariana.)

TO

JOHN LOWTHER, ESQ.

OF SWILLINGTON,

REPRESENTATIVE IN PARLIAMENT

FOR THE COUNTY OF

CUMBERLAND,

AS A TRIBUTE OF GRATITUDE DUE

NOT MORE

FOR THE VALUE OF HIS COMMUNICATIONS,

THAN FOR THE COURTESY

WITH WHICH THEY WERE ACCOMPANIED,

THIS EDITION

OF THE COLLECTIVE WORKS

OF HIS EXCELLENT AND VENERABLE RELATIVE

IS,

WITH THE UTMOST RESPECT,

INSCRIBED

BY HIS OBLIGED AND OBEDIENT SERVANT,

FRANCIS WRANGHAM.

Hunmanby, Feb. 28, 1820.

Advertisement.

THE subjoined collection, in addition to the various productions published by the late Dr. Zouch, or printed for a limited private circulation, contains several pieces left by him in manuscript, which he had obviously intended, and in some instances nearly prepared, for the press. With respect to the first class, the impressions were in general unusually small, and of those, the number remaining unsold after a certain interval had been regularly withdrawn from the booksellers; so that copies of them are at present seldom to be found, out of the hands of his surviving friends or of their representatives. Hence it was concluded, that they would form an acceptable combination with the new matter. From this list, however, must be excepted his 'Walton's Lives' (of which a third edition has recently made it's appearance, with that Author's 'Love and Truth' appended) and his 'Memoirs of the Life and Writings of Sir Philip Sidney.'

Of the two unpublished tracts ('the Life and Character of John Lord Viscount Lonsdale,' and the 'Memoir of the Life of Dean Sudbury') of which a few copies had been printed for the gratification of private friendship, the first was compiled in conjunction with his nephew, the present Earl of Lonsdale, who drew up a great part of it, and is now with that nobleman's concurrence given to the world. Worthy of such biographers was he, who in conformity to his own maxim, * when no hopes remained of a change of behaviour in James II. and his

* "He, who builds his greatness and his fortune by flattering and serving a Prince in his vices or designs of tyranny, is a traitor to God, to his Prince, and to his Country, and ought to be treated as such." Such was the language of those, to whose virtuous exertions we owe the establishing of the House of Brunswick upon the throne of Great Britain.

Council, from his fears of the united efforts of popery and tyranny joined with other great and good men in soliciting the assistance of William Prince of Orange, and became a member of the Convention summoned at that critical period. The subject of the latter work was, for his judicious beneficence, thought not unworthy of being celebrated in Greek verse. Attached to Joshua Barnes' *Aulico-Catoptron, sive Estheræ Historia,* is an Ευχαριςηριον, ειτ' ον Των της εμης Εσθηρος φιλων Καταλογος και Μνημοσυνον, in which he includes

Συδβυριον τε μεγαν τον Δωνελμηα Δεκανον,
Συδβυριον βασιλευσιν εοικοτα δωρα διδονλα,
Συδβυριον κλυτον ωνομ' αει φιλον Εμμανιηλι·
Εμμανιηληων Βακαλαυρων ὁς παναριςῳ
Αργυρεον κατ' ετος (κεντρον γλυκυ) δωκε κυπελλον.
Ὡς οφελ' αμβροσιην τε φαγειν τωνδ' εινεκα δωρων,
Ηδε πιειν γλυκυ νεκλαρ απ' αργυρεοιο κυπελλω. *

Dr. Sudbury however, as well as Sir George Wheler, appears to have been selected by Dr. Zouch as a subject of biography, on account of his connexion with the Church of Durham.

For several corrections of this Memoir, furnished through the hands of Mr. Ingram with the most obliging kindness by Sir Cuthbert Sharp, who has lately had occasion to examine several of the MSS. of the Episcopal Library of that city, I beg leave

* Pp. 169, 170. The above quotation I owe to another still more learned Grecian,

——κλυτον ωνομ' αει φιλον Εμμανιηλι.

Of this Society, to which Drs. Sudbury, Barnes, and Parr have successively belonged, it is observed in a note at the beginning of Dr. Zouch's Memoir, that 'Puritanism was first introduced into it during the Civil War under Charles I.' And yet it's founder, Mildmay, did not escape a twit from his Sovereign upon his schismatic propensities. "So, Sir Walter (said Queen Elizabeth, upon his first coming to Court after the completion of his noble undertaking) I hear you have erected a Puritan foundation." "No, Madam," he replied; "far be it from me to countenance any thing contrary to your established laws: but I have set an acorn which, when it comes to be an oak, God

to offer my best thanks. Mr. Ingram himself, and Mr. Granville Wheler, have similar claims upon my gratitude.

The very incomplete state of the *Attica Eboracensis*, or 'Yorkshire Biography,' after all my pains would demand an apology, did I not feel that, defective as it is, it may in some degree prove serviceable to future antiquaries. The author had merely collected a few materials: and it appeared to me desirable that these rudiments, the fruits of an industry springing out of grateful attachment to his native county, should not be thrown away. I have ventured to make some slight additions to it, not worth specifying; and many a splendid and venerable name, as the reader will perceive, might have been farther added, if it had been deemed proper, proving still more decisively that

——Souls are nurtured by our northern sky.

The 'Life of Elijah' presents a plain practical paraphrase upon that portion of the Old Testament (1 Kings xvii. 1.—2 Kings ii. 11.) in which the Prophet's history is contained.

In the 'Attempt to illustrate some of the Prophecies of the Old and New Testament,' Dr. Zouch has justly censured the

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God alone knows what will be the fruit of it." That this fruit, however, proved to be of the flavour so much distasted by her Majesty, there is good evidence:

'In the house of *pure* Emanuel
I had my education;
Where some surmise
I dazzled my eyes
With the light of revelation,'——

says the distracted Puritan, in a song composed under King James I. by the witty Bishop Corbet. It was in consequence of this character, that it received large additions to it's endowment by the will of Henry Hastings, third Earl of Huntingdon, who is stated to have lavished a great part of his fortune on the more zealous of the Puritan preachers. Amongst it's more dignified and orthodox sons (to spare living names of the *highest* distinction) may be enumerated Archbishop Sancroft, and Bishops Hall, Bedell, Kidder, Gardiner, Chandler, Jackson (of Kildare), and Hurd.

precipitation, which many of the Commentators upon the Apocalypse have shown in applying it's predictions to existing events; events which, though to the contemporary spectator they appear of considerable magnitude, will probably seem comparatively trifling when contemplated at a due distance by the dispassionate observer. His picture of the effects of bigotry and secularity, exhibited by the Court of Rome during the dark ages, displays in various parts his accustomed mildness and benevolence. The theological student will easily divine, to what particular authority he refers in his concluding remark:—"When the establishment of that Church is pronounced to be 'venerable;' when it is declared, that 'Protestants and Catholics are divided by thin partitions;' when the fabric of her idolatry is dignified with the appellation of 'the majesty of religion;' when it is asserted, that 'the Son of Perdition is yet future, and that he shall be neither a Protestant nor a Papist, Jew nor Heathen,' &c. do not all these things argue a diminution of attachment to the real interests of the Church of England? Do they not imply sentiments not very unfavourable to a system of religion, which every genuine Protestant must acknowledge to be truly antichristian? *" Perhaps, after all, Dr. Henry More has suggested the most correct canon for computing the approaching ruin of Antichrist; viz. the actual advances made in the spirit and practice of Christianity.

As Dr. Zouch had previously published a Work of similar character, entitled 'An Inquiry into the Prophetic Character of

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* Dr. Horsley, *clarum et venerabile nomen*, it must be owned, has not been the only modern holding this language. Mr. Wix has lately published 'Reflexions concerning the Expediency of a Council of the Church of England, and the Church of Rome being holden, with a View to accommodate Religious Differences, &c. &c.'

That the often-adduced testimony couched in the enigmatical 666 is applicable, not specifically or personally to any of the various names of the Pope in Hebrew, Greek, or Latin, but to the generical designation of Αποςατης (as I have ventured, in opposition to the authority of Irenæus, to conjecture) will, I think, on some future day be admitted not to be wholly improbable.

the Romans, described in Dan. viii. 23—25.' and including several learned statements, which were again introduced in a more popular shape, by abstracts or extracts, in his subsequent 'Attempt'—it became necessary, with a view of preventing repetitions, to distribute between the two productions the paragraphs common to both: and this, it is trusted, has been accomplished in such a manner, as to preserve to each it's continuity of argument. To some, indeed, it may appear that he has pressed the point too far, or used language too decided; when it is recollected that even the perspicacious Paley, in his inestimable *Horæ Paulinæ*, characterising one of the passages referred to in those disquisitions,* admits it to be "involved in great obscurity." But it was a favourite subject with Dr. Zouch, as may be concluded from his having composed a third Treatise upon it in Latin, which is now given to the public in the Appendix, No. IV.

Of Wickliffe, the illustrious fore-runner of our English Reformers (see the Appendix, No. I.) and of his singularly-rare work, *Dialogorum Libri IV.* &c., the curious reader will meet with some account in Beloe's 'Anecdotes of Literature and Scarce Books,' I. 130., and in Lewis' valuable History of the English Versions of the Bible, pp. 17, &c. The latter work, I will here add, in it's fifth chapter exhibits such a list of translators employed by King James I. in completing the Version at present in use (Bishops Andrews, Overal, Barlow, Ravis, Abbot, Montagu, Thomson, &c. &c.) and such a view of their separate and united exertions, that it appears a degree of presumption to which language can hardly assign a name, for an unassisted individual to profess to supersede their labours.

With respect to the Memoir of Sir George Wheler, it was once my hope to have been able to add to it some specimens of

* 2 Thess. ii. 6, 7.

his composition in the learned tongues; as I can scarcely conceive that one so loyal would allow to pass over, "without the meed of a melodious tear," the deaths of the Queen Dowager Henrietta Maria, her daughter Henrietta Duchess of Orange, and Anne Duchess of York, which in the three successive years 1669, 1670, and 1671 produced the *Threni*, the *Lacrymæ*, and the *Epicedia* of Cambridge, and called forth upon each occasion the ever-ready muse of Duport. * But I have no access to the corresponding Oxford volumes, and I might perhaps explore them in vain.

Upon the subject of the early academical compositions of Dr. Zouch, it may be lamented that the niceties of the ancient metres were comparatively little studied, or emulated, even by the most respectable scholars who flourished 'sixty years since.' It was reserved for the literati of the intervening period, particularly the *par nobile* PORSON and BURNEY, whose loss has saddened the opening of the nineteenth century, to construct canons to which little can be added upon that arduous topic.

In the preparing of these volumes for publication, I have un-

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* To this rapid recurrence of royal funerals the learned Grecian thus alludes, in 1671:

Τρις τρισι Πιεριδεσσι πονον και πενθος εθηκαν
Τρεις Θεαι ειν ολιγῳ ἡμετερησι χρονῳ·
Κλαυσαμεν ην το πριν αι αι ΚΑΡΟΛΟΙΟ ανακτος
Μητερ', Αδελφειην, νυν δε και Ειναταρα.
Ταις τρισιν, ει και εσαν τρισι περ Χαριτεσσιν ὁμοιαι,
Ου χραισμησ' αρετη, ἡ δεμας, ἡτε φυη.
Ου γενος, ουτε τι ειδος επηρκεσε κηρα μελαιναν·
Τρεις Μοιραι Χαριτων κρεισσονες εισι τριων.

An interesting duodecimo might, with some trouble, be selected from the many scores of folios and quartos printed by the two Universities upon these and similar public occurrences.

consciously been betrayed into the surrender of more time, than I had originally purposed to devote to it. Those, who have occasionally occupied themselves in disentangling the relics of learned men, or anticipated the perplexity in which some surviving friend might find their own (if left in their ordinary state of intermingled reference, annotation, and parenthesis) will alone be able to estimate the extent of the toil incurred. But the sacrifice has been accompanied by it's abundant compensations. I have been led to contemplate more closely the self-rewarding virtues of an unambitious good man, *doing justly, and loving mercy, and walking humbly with his God:* I have made my offering at the shrine of departed virtue and knowledge; and whatever fruit may be derived to others from my labours, it will be my own fault if I have not found in them materials for my individual edification.

After all, it is not intended to hold out Dr. Zouch as one of those brilliant luminaries, whose career at once dazzles and disheartens. But it will gratify, I may trust, the large circle of his personal friends to have it recorded, that his talents were such as to have acquired for him perhaps nearly every thing really valuable in elegant and useful literature, while his benevolence and his integrity conciliated universal esteem and respect. And if I might adopt the feelings of those, whose regard for his memory has furnished the substance of the present Memoir, I would add in the words also of Tacitus, *Hic liber professione pietatis aut laudatus erit, aut excusatus.*

FRANCIS WRANGHAM.

P. S.—In a note, I. 369, upon the subject of *Spartam quam nactus es, orna,* I have been guilty of a slight inaccuracy. Having cast a hasty glance over the ill-arranged index of two folio editions of Erasmus' 'Adages,' without discovering the reference which I expected, I too hastily despaired of learning from others what that admirable scholar appeared not to have known. A letter recently received from the Rev. James Tate,

Master of Richmond School, Yorkshire, incloses to me the following extract of one addressed to him by his learned pupil James Bailey, of Trinity College, Cambridge, Author of the Latin Prize Essay on the 'Origin, &c. of Hieroglyphics', which by an unusual (if not unprecedented) compliment was printed at the expense of the University.

"In Beck's Euripides, among the fragments of the *Telephus* occurs,

Σπαρτην ελαχες· κεινην κοσμει·
Τας δε Μυκηνας ἡμεις ιδια,
* * * * *

perhaps to be thus explained:

'On the Grecian army being roughly handled by Telephus, Agamemnon tired of the expedition might reproach Menelaus as the cause of all the mischief; telling him that, instead of pursuing a wild game in the neighbourhood of Troy, he had best confine himself to his birthright Sparta, while he (Agamemnon) swayed the sceptre of Mycenæ, as belonging to himself.'

'Another fragment of the *Telephus*, preserved by the Scholiast on the *Nubes*, may have belonged to the same set of anapæsts, being apparently written in the same strain, and put in the mouth of the same speaker:

Ιθ' ὁποι χρηζεις· εκ απολεμαι
Της Ἑλενης ἑνεκα·'

And this, adds Mr. T., derives great probability from a similar squabble between the brother kings, which the *Iphigenia in Aulide* presents to us. Euripides, indeed, seems to have been very much actuated by political jealousy in every thing which he says about Sparta: and the compliment paid to Argos, in the *Phœnissæ, ni fallor*, may be traced to a similar feeling.

Those, who know how to appreciate the erudition and the acuteness of Mr. Tate, will thank me for the above *Note upon Note.* F. W.

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A MEMOIR

OF

The Life

OF

THE REV. THOMAS ZOUCH, D. D. F. L. S.

RECTOR OF SCRAYINGHAM, AND PREBENDARY OF DURHAM.

BY

THE REV. FRANCIS WRANGHAM, M. A. F. R. S.

Ως γαρ οφθαλμῳ χροα προσφορος, ης το ανθηρον αμα και τερπνον αναζωπυρει και τρεφει την οψιν, ουτω την διανοιαν επαγειν δει θεαμασιν ᾧ τῳ χαριεντι προς το οικειον αυτην αγαθον εκκαλει· ταυτα δ'εςιν εν τοις απ'αρετης εργοις, ᾧ και ζηλον τινα και προθυμιαν αγωγον εις μιμησιν εμποιει τοις ἱςορησασιν.

(Plutarch. Vit. Periclis.)

Et ille quidem plenus annis abiit, plenus honoribus, illis etiam quos recusavit. Nobis tamen quærendus et desiderandus est, ut exemplar ævi prioris.

(Plin. Ep. II. 1.)

Non mi parendo di dover senza nota d'una quasi impietà, poter lasciare in oscuro la fama d'uno Compatriote mio, per la sua virtù degnissimo di vivere nella perpetua luce et ricordanza de gli uomini.

(Spino Vita e Fatti di Bart. Coglione, p. 65.)

A MEMOIR, &c.

On sitting down to record some of the principal passages in the life of a man, who after gaining an University-scholarship at Cambridge in 1760, became Second Wrangler in 1761, and obtained the Middle and Senior Bachelors' Prizes in their respective years for two Latin Essays, beside a Seaton-Prize for his English Poem on the Crucifixion, I cannot but feel that my subject possesses high claims to respect: and those claims are in no degree abated by the consideration of his subsequent literary and professional progress. Yet Biography, unless it has reference to some illustrious Statesman or Warrior, or to some celebrated Scholar mixing largely in public society, excites in general only a circumscribed and transient interest. For a mere Christian student what care they, who are emphatically stiled 'the world?' It cannot however to any reader, I hope, be wholly unprofitable to be taught, that learning and piety shed a quiet splendor over the paths even of village-privacy, while they gild with peculiar brightness the views of futurity.

But it is not intended, in the present instance, to invade the recesses of domestic life. "There is no cause," justly remarks Mr. Wordsworth,* "why the lives of Authors should be pried into with the same diligent curiosity, and laid open with the same disregard of reserve

* See his Letter to Mr. James Gray, upon the subject of a new Edition of the Poems of Burns.

which may sometimes be expedient in comparing the history of men who have borne an active part in the world. Such thorough knowledge of the good and the bad qualities of these latter, as can only be obtained by a scrutiny of their private lives, conduces to explain not only their own public conduct, but that of those with whom they have acted. Nothing of this applies to authors, considered merely as authors. Our business is with their books—to understand, and to enjoy them."

Condemning, as I do, the worse-than-idle industry here complained of, which rakes into the warm ashes of the dead in order to furnish perhaps topics for scandal or victims to malignity, I have yet no need, in the case of Dr. Zouch, to protest against any scrutiny however severe. Devout in his feelings, simple in his habits, and correct in his demeanour, he appears never to have

.....known a thought but all the world might know.

The more his history is explored in the cherished recollections of his friends, or in his own memoranda of duties, engagements, and meditations, the more will his name be held in honour. The scantiness, therefore, of the following narrative has nothing to do with the principle of discreet suppression. *Honestè factis veritas sufficit.* A career of integrity shrinks not from the inquisition of the most babbling biographer. But the annals of a literary country-clergyman, simple like those of the humblest of his flock, must also, like theirs, be short. In "the noiseless tenor of his way" there is, usually, little of moment either to withhold or to impart. Barren of incident for the most part, his life is characterised by pursuits, with which the mob of society feel no sympathy. *One day telleth another;* and *Ab uno*

disce omnes might furnish a motto for the solitary page of his unvarying journal.

Yet has such a scholar his joys, with which *a stranger intermeddleth not.* Aloof from the *ennui* of the gay, and the passions and perils of the powerful, he is to be traced round the modest circle of his parochial functions, amidst the endearments of his family, or in the tranquil seclusion of his library. Spizelius has dilated, with grateful consciousness, upon these hallowed enjoyments: * and he found his text in the Πορρῶ Διος τε και κεραυνε, the Λαθε βιωσας, the *Benè qui latuit benè vixit*, the *Fallentis semita vitæ*, &c. &c. of Grecian and Roman antiquity. Numerous passages also, to the same purport, might be gathered from the writings of Dr. Zouch himself, who in proof of his sincerity, with the seducing option before him, preferred to the proffered glories of greatness his

> ..... elegant sufficiency, content,
> Retirement, rural quiet, friendship, books,
> Ease and alternate labour, useful life,
> Progressive virtue, and approving heaven.

The name of ZOUCH, connected recently by marriage with one of the most ancient of English families,† was borne of old by the titled of the land. Amidst the ra-

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* See, in the Preface to his *Felix Literatus*, the passage beginning; *Magnæ sunt Literati Hominis in assiduâ studiorum tractatione voluptates, siquidem præ his vix ullæ aliæ ipsi arrideant, non epulorum aut ludorum aut aliarum quarumcunque illecebrarum deliciæ: imò, nihil propemodùm delectabilius fingi possit, &c.*

† The late Rev. Sir William Lowther, Bart. Rector of Swillington, married Anne, sister of Dr. Zouch; and the first of the Lowthers recorded by heralds is stated to have married a Daincourt, in the time of Edmund I., about the middle of the Tenth Century.

vages of time, however, pedigrees often become mutilated. It is, therefore, rather suggested as a strong presumption founded on the infrequency of the name, than asserted as a fact, that in the veins of the subject of this Memoir ran the blood of the Zouches, Barons of Harringworth.* That he conceived himself to be of honourable descent, and took an honest pride in the consideration, may I think be inferred from some passages in his common-place books:† and with equal pleasure he appears to have regarded himself as allied to scholarship in the per-

* There were also Zouches, Barons of Ashby, and of Codnor; but both these families appear to be wholly extinct. The late Sir William Lowther, in a short Manuscript Memoir of himself and his connexions, represents his wife as descended from the Zouches of Ashby de la Zouch, from whom Sir Cecil Bishopp derives his barony. This appears to be conclusive.

† Particularly from an interesting extract made out of Strype's 'Ecclesiastical Memorials,' relative to an attachment between "Mr. George Zouch, father to Sir John Zouch, of a comely sweet person, a Zouch indeed," and "a fair young gentlewoman named Mrs. Gainsford" (both in the service of the Lady Anne Boleyn) and the way in which his plucking from her 'Tyndal's obedience,' among "other love-tricks," led to Henry VIII.'s knowledge of that book; whence, perhaps, in conjunction with other impulses, Reformation might be said to

..... beam from Boleyn's eyes.

Immediately beneath this transcript occurs another, which seems to prove that, in making the antecedent one, Dr. Zouch had personal reference to himself:—"The subject of the Middle Bachelors' Prizes at Cambridge, in 1809, was; *Anne Historia Vera* (ex. gr. SIDNÆI, *à* Zouch *scripta, atque nuper edita) plùs valet quàm Fabulosa* (ex. gr. GRANDISONI *à* Richardsono *conficta) ad hominum mores benè formandos?* And the first of them was adjudged to T. S. Hughes, of St. John's College, who argued in favour of real history.—*Huic meæ sententiæ eò pertinaciùs adhæreo* (he observes) *quia nuperrimè* Sidnæi *Vitam ab ornatissimo quodam celeberrimæ nostræ Academiæ alumno conscriptam, et in lucem editam evolvi; opus sanè laudatissimum quod, nisi me fallit animus, auctoris nomen cum heroïs immortalitate consociatum ad seculorum omnium memoriam transmittet.*" The whole Essay is printed in the 'Classical Journal' for December, 1811 (VIII. 446—454.)

son of the distinguished civilian Dr. Richard Zouch, of whom he has given a copious account in a note to his Life of Bishop Sanderson. *

Upon the subject of birth, a late eminent Prelate of our Church, who will be venerated by remote posterity for his masterly Defences of the Christian and Jewish Scriptures against the subtilty of learned and the coarseness of vulgar unbelief, has said: "All families being of equal antiquity, and time and chance so happening to all, that kings become beggars and

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* See Walton's 'Lives,' p. 444. note (k) edit. 4to, York, 1796; and Beloe's 'Anecdotes,' II. 72—76. Richard Zouch was the author of The Dove, or Passages of Cosmography (12mo, Lond. 1613) a poem, like the 'Periegesis' of Dionysius, describing the three parts of the Old World. From this thin volume, of which not more than one or two copies are known to exist, the stanzas upon Henry Prince of Wales (then recently deceased) and the marriage of his sister Elizabeth, may be quoted as a sufficient specimen:

Too soone our IVLIAN-STARRE late Prince of Light,
  The sparkling lustre of whose vertuous ray
To Brittaine hearts content with shortest Night,
  Promis'd the comfort of eternall day:
Too soone expir'd, ô worthy long to proue
The world's great Wonder, and his Countries Loue.

And faire ELISA midst the glistering crew,
  Which as our glorious Cynthia seemes renew'd,
Lately remouing from our fainting view,
  Her presence with all graces bright endew'd,
For *Latmus* shade, doth spend her precious houres
On *Rhenus* Banks amidst the *Myrtle Bowres.*

(*Sign. E.* 1.)

The Poet seems to have contemplated the Princess' marriage with more pleasure than her mother Queen Anne, who (according to Lilly, in his 'Observations on the Life and Death of King Charles I.') used to call her, in contempt of her husband, "Goody Palsgrave." Upon this subject, Hewytt has attached to his *Ecclesia Liberata* an Alcaic *Ode* Μνημονευτικη, beginning

Quem finem acutis, Dana, dabis jocis?

beggars become kings, no solid reason I think can be given, why any man should derive honour or infamy from the station which his ancestors filled in civil society." His Lordship owns, at the same time, that the contrary opinion is generally predominant: in representing his own ancestry to have been what are called, in the language of Westmorland, 'Statesmen' (the *prisca gens mortalium*, who cultivated their own fields with their own cattle) he ingenuously admits himself to be a slave to the popular prejudice; and to him is ascribed the assertion, that "No man will attack rank, except he who has it not; no man will presume upon it, except he who has nothing else."

Were it even true, that 'honour is not transmissible as an inheritance,' in these unsettled times the doctrine can hardly be deemed an innocent one. That *Quicquid recipitur ad modum recipientis recipitur*, is justly affirmed by the Quadragesimal Bards of Christ-Church: and he must be little acquainted with the frailties of his fellow-creatures, who would contend that truth is at all times, and under all circumstances, to be disclosed. The simpleton, who fancies himself to be undeceiving the world by teaching, that the titles of Kings and Nobles and Bishops and Judges are merely 'specious words' invented to cajole the lower orders, and with this captivating nonsense ensnares the unthinking, serves deeper and darker minds as a powerful engine in convulsing the very foundations of society. Opinion, to adopt an expression from Lord Bacon, rides upon the neck of reason. The peasant, dissatisfied with the station in which he has been placed by Providence, aspires to become a legislator, or at least once a-year (no matter how little qualified by nature, or prepared by education) a maker of legislators. Let the modern annals of France,

written in the blood and tears of her children, attest the felicity of the experiment!

But why is the maxim itself, even in the abstract and without reference to the principle of expediency, to be conceded to these austere Anti-Aristocratists, in the face of universal authority *? Society, in all ages, has agreed to give honour to the descendents of the wise and the

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* *Fortes creantur fortibus, et bonis;*
Est in juvencis, est in equis patrum
Virtus, &c.

Quotations might, with ease, be multiplied indefinitely to a similar purport. The very vocabulary of antiquity, in it's οἱ Ἀριστοι, *Optimates*, &c. involves the same doctrine. This ευγενεια was by Mr. Burke happily denominated, "the Corinthian capital of polished society." But then the qualification attached in the text must be carefully attended to: otherwise, an extract made by Dr. Zouch himself from 'Balguy's and Warburton's letters in MS.' instructs us in the consequences.—"Mr. Hurd predicted, that commerce with the Great (I mean the little Great, not the

..... pauci quos æquus amavit
Jupiter———

those few, that I for my part would ever condescend to rank in the number of my friends) would give our amiable friend M**** a wrong turn. It has done so. When I first knew him, his solicitude was only for a competency to pursue his studies with ease and convenience. I applauded these views, and consequently urged him to accept the living of * * * * *. Well; I thought him possessed of what he wanted, and urged him to lay aside his poetry, and apply himself to the studies of his own profession. He promised, 'he would.' Instead of that, he went to Hanover without call or occasion. I saw him on his return, and then revived the conversation of returning to Cambridge to his studies; but to my surprise found he was now on a new scent, and projecting to be made Chaplain to the Lord Lieutenant of Ireland. The plain English of all this is, that instead of qualifying himself to deserve preferment, he is beginning (with the mob of his concurrents) at the other end—to get it first, and to deserve it afterward as God shall give him grace. I am sorry my hopes of him should end, just in that place where his own begin. I am not angry at him, but at the world, whose poison has infected so fair and candid a mind. (No. XXXIV.)

brave, so long as the claim remains unforfeited by personal misconduct *.

To such we render more than mere respect,
Whose actions say that they respect themselves.

Wherever degeneracy occurs, a good man, without renouncing his political creed upon the subject, in his reverence for the still more important aristocracy of morals refuses to prostrate himself before the profligate or the frivolous.

Incipit ipsorum contra illos stare parentum
Nobilitas, claramque facem præferre pudendis. (Juv. VIII.)

But when well-won dignity acts as a torch, not to display the shame but to kindle the rivalry of posterity, we justly venerate the inheritor of an illustrious name; whether conferred by his grateful country on the guardian of her religion, the advocate of her liberties, or the champion of her throne. *Dos est magna, parentium virtus;* and the children of Bishop Watson, while personally respectable, have in right of their progenitor a claim upon the respect of Christendom.

THOMAS, son of the Rev. Charles Zouch, M. A., Vicar of Sandal Magna near Wakefield, was born September 12, 1737. He received under the care of his father, whom he has characterised as "a person truly eminent for his piety and his learning," ‡ the rudiments of

* *Plus gratiæ ac auctoritatis habere solet quæ in sobole conspicitur, avita, hæreditaria, et quasi à majoribus traducta virtus.* (Bernard. Vit. Usserii.)

‡ MS. fragment. Upon a passage likewise in Walton's 'Lives,' in which Hooker is delineated as 'watchful and charitable to the sick, diligent to prevent lawsuits, still urging his parishioners and neighbours to bear with each other's infirmities and live in love, and always keep themselves fit to receive the communion, and then to receive it often, at his entrance or departure out of any house usually speaking to the whole family and blessing them by name;' Dr. Zouch observes (in a note) that "his much-honoured parent, in the instances of duty here related, literally trod in the steps of good Mr. Hooker: a bright example of primæval piety, adorning all the acquirements of

his early education. The office of tuition subsequently devolved, first upon the Rev. Benjamin Wilson, and next on the Rev. John Clarke, successively Masters of the Free Grammar School of Wakefield; with the latter of whom Mr. Zouch, during the two years immediately preceding his removal to the University, accurately read the greater part of the Greek and Roman Poets. In return for this assiduous attention, the affectionate pupil after an interval of upward of forty years published, in 1798, a short Memoir in 4to, entitled, 'The Good Schoolmaster, exemplified in the Character of the Rev. John Clarke, M. A., &c.'* with the hope of "making his name known to posterity." By one paragraph however of this work, condemning that gentleman's "scrupulous exactness" in correcting the exercises of his scholars, he incurred (perhaps, not unjustly) some critical animadversion. To the writer of these pages it appears scarcely possible for a teacher, in his detection of error or solecism, to be too minutely particular.

In 1754, he had the misfortune to lose that "son's best friend," his father. The latter part of the following

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of a scholar and a divine with an unblemished sanctity of life and manners.

Nil me pœniteat sanum patris hujus.——

(Hor.)"

These are, indeed, delightful remembrances; and little has that son deserved the blessing of a good father, who does not treasure them in his heart's core even to the last moment of his existence!

* In a letter addressed to Dr. Zouch upon the subject of this publication, by an illustrious scholar, it is observed:—"If I mistake not, Bennet Langton, the friend of Dr. Johnson, told me more than twenty years ago, that 'Mr. Clarke once read with his scholars the very difficult poem of Lycophro.' The description you have given of his teaching is more eloquent, and more discriminating, even than the panegyric which Dr. Barford pronounced in Latin upon his schoolmaster, Dr. George." The same competent authority has commended, in no feeble terms, his verses upon the King's Marriage and the Peace of Paris.

Epitaph, inscribed on a tomb-stone in the churchyard of Sandal, proves that the lapse of half a century had not effaced from his mind those filial feelings, which are the loveliest part of our imperfect nature.

Hic requiescunt ossa
CAROLI ZOUCH, A. M.
per 36 *annos indignissimi*
hujusce parochiæ
Ministri. Ob. 27*mo die*
Mensis Julii, anno 1754.

En viri sanctissimi modestia,
qui Epitaphium re indignum
inscribi voluit, cùm vita
et merita ejus laudes omnes
longè superarent.
T. Z. 1803.

His elder brother Henry, however, appears to have supplied to him all that was reparable of this heavy calamity. Whether he drew up for his use the following paper, entitled 'Mr. Zouch's Directions for Study,' or not, cannot now be well ascertained: but, as it may still supply some useful hints to a young man commencing his college-career, it is here subjoined.

'Read authors according to a method. Be particularly cautious to read them slowly, and if possible, never pass over a difficulty; but stop till by your own endeavours, or the instruction of others, you have overcome it. Thus will you proceed in your studies with equal pleasure and improvement.

'Read a chapter in the Greek Testament every day. Let this rule be invariably observed.

'Spend very few evenings in company.

'Read, with critical accuracy, the following books in the course of the ensuing year, exclusive of all due attention to your

Lectures: Demosthenes, and Select Orations of Cicero; Select Tragedies of Sophocles, and Euripides; Juvenal, and Persius. Horace will be always in your hands.

'Be particularly accurate in all your compositions. *Litera scripta manet.* Propose to yourself subjects for Themes and Declamations. Your stile can only be formed by continual use.

'Occasionally read some of our best English Poets, whenever you find yourself fatigued with more severe studies.

'Always attend Lectures, whether classical or philosophical. If you omit them once or twice, you will be at a loss to proceed with your Lecturer.

'Endeavour to be clear in your knowledge, and answer the questions proposed to you with diffidence and timidity.

'Converse with yourself as much as possible, and learn—to think. When you return from Lectures, examine yourself strictly, whether you understand them or not. Recall the subjects of them often to your mind, and familiarise them to yourself by frequent meditation.

'When you have heard a Sermon, Declamation, or other Academical Exercise, endeavour to recollect the heads, and copy them into a book appropriated to that use.'

In July, 1756, Mr. Zouch was admitted a Pensioner of Trinity College, Cambridge, under the tuition of the Rev. Stephen Whisson; and elected Scholar of that society in the ensuing year. Of his under-graduateship, few memorials remain: but the successes by which it was distinguished, and the mathematical honours conferred upon him at it's close, sufficiently attest his industry and his regularity.

It might here be suggested, as matter of painful regret, that from the early age at which young men commence their academical residence (coupled especially as it has been of late, from the increased conflux of students, with lodging in the town) they encounter, on their eman-

cipation from school-discipline, temptations to which maturer years too often prove unequal, at a period of life when they are little likely to appreciate the value of every fateful moment. 'Easy was the descent,' may many an ingenuous boy exclaim, betrayed by his unguarded nature into an irretrievable neglect of those precious hours, which bear fame and fortune and happy recollections on their wing. How gladly would the innocent (innocent, because unconscious) self-destroyer have another chance afforded him for temperance and toilsomeness! *Fas obstat*——

Mr. Zouch, fortunately, had not this risk to undergo. Armed with the purity of an education all-but-domestic, and accompanied by the warnings of an affectionate brother, he was in his twentieth year when he entered the noble walls of Trinity College. In the third spring of his residence he splendidly proved, with how much faithfulness his rustic teachers had discharged their office. The two Scholarships, founded by Lord Craven, became vacant. These occasions invariably call forth the strength of the whole University into competition. In the present instances the candidates were ten; *Zouch* of Trinity, *Bates**, *Heath*, and *Keate* of King's, *Byam* of Sidney, *Holmes* of Magdalen, *Wyatt*, *Pemberton*, and *Whitfield* of Pembroke, and *Lowten* of St. John's. The first two were elected.

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* Mr. Bates was, subsequently, eminent for his skill in music.

These Scholarships, it appears, at that time produced only *£20 per ann.* Some improvements, however, of the estates out of which they arise have recently taken place. In the list of their early possessors occur the names of Battie and Davies (both, in their turn, the grateful founders of similar institutions) of Pilgrim afterward Greek Professor, of Bishop Squire, and of Dr. Craven late Master of St. John's College. The immediate successors of Zouch and Bates were Dr. Seale and Sir Vicary Gibbs, themselves followed

In January, 1761, the anxious moment of being examined for his first degree in Arts arrived, when (as I find it recorded by his own pen) he had "the honour of being the Second * Wrangler." That he obtained no additional mathematical distinction at this time will not surprise the reader, as Dr. Smith's Prizes were not instituted till eight years afterward.

To complete the article of his College successes—In 1762, he gained the Second Middle Bachelors' Prize of Fifteen Guineas for his Latin Essay on the subject, *Virtus magis eminet in rebus adversis quàm secundis;* and, by a similar Essay, the first Senior Bachelors' Prize, of equal value, in the following year. † Upon the latter

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by PORSON and Goodall, Heys and Maltby, and Butler, Keate, and Frere—the last three respectively Masters of Shrewsbury and Eton Schools, and of Downing College.

The Examiners in 1759 were *Sir James Burrough*, Vice-Chancellor, Drs. *Rutherforth*, *Ridlington*, *Plumptre*, *Lort*, and *Disney*, the Professors of Divinity, Law, Physic, Greek, and Hebrew, and Mr. *Skinner*, Public Orator.

* In the Academical Calendars, I am aware, he is classed as the Third. As it was not in his nature to usurp what was not his right, the difference may perhaps be reconciled by suggesting, that the Vice-Chancellor and Proctors were anciently accustomed to confer certain gratuitous 'honours' (as they are called) sometimes even upon Wranglers, who were in consequence originally distributed *ad libitum* in various parts of the lists. At a later period these favoured graduates, reduced to four, and usually selected from the unhonoured many, were stationed in a separate quaternion at the foot of the *Senior Optimès*. They have for some years, with great judgement, been wholly discontinued. Mr. Lowten, a member of a powerful society, and presumptively (as having been candidate for an University-Scholarship) a good classic, was probably of this number, and by a farther indulgence might be placed next to the Senior Wrangler.

† Mr. Maddison of Peter-House, the Second Classical Medallist of his year, was in both instances his collegue in the honour. Mr. Zouch's exercises are still extant: but it has not been deemed necessary to give them to the public

occasion his subject, *Institutio Civilis Societatis ad humani generis felicitatem confert*, led him to animadvert on the wild theories of the mean and mischievous Rousseau *—*Gallicus ille scriptor, qui pereleganti stylo* (as he observes) *in hác nostrá quæstione discutiendá omnes nervos acriter intendit. Ad felicitatem, en! facilis patet via! In silvis cum leone, cum ursâ in montibus conquiescas.* (Allez dans les bois, &c.) *At quanto meliùs vir sapiens et bonus* Hominem se esse *exclamat, ideòque* humani nihil à se alienum putare. *Neque enim hominem* ταπεινον ζωον οὐ αγεννες *effinxit Deus Opt. Max.; sed veluti in conventum quendam deduxit, et quasi in theatro spectandum collocavit. Vita ista, porrò, Indorum otiosa et solitaria* (seul, oisif, et toujour voisin du danger, &c.) *quam tantoperè jactant Adversarii nostri, ne vita quidem est habenda; cùm nihil venusti, nihil generosi spiret, quo se homo ratione imbutum esse testetur: potiùs verò Margitem Homericum, cujus pessima inertia in proverbium abiit, in mentem nobis revocare videatur.—Beatum suum homuncionem in solitudine, et omnium colloquio carentem, sic depingit Genevensis;* Errant dans les forêts, sans industrie, sans parole, sans domicile, &c.—*Rationem ipsam, quam Deus Opt. Max.*

..... altâ capitis fundavit in arce
Mandatricem operum———

Contumeliosè insectatur; C'est la Raison, qui engendre

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public, as his *Populus Romanus graphicè descriptus à Daniele*, &c. and his Funeral Oration on Dr. Robert Smith, Master of Trinity College (both inserted in the Appendix) will furnish sufficient specimens of his prose Latinity.

* See his *Discours sur l'Origine et les Fondemens de l'Inégalité parmi les Hommes*, which gained the prize proposed by the Academy of Dijon in 1754.

l'amour propre, et c'est la Reflexion qui la fortifie, &c.: *et iterum;* si la Nature nous a destinés à être sains, j'ose presque assurer que l'état de Reflexion est un état contre nature, et que l'homme qui medite est un animal depravé!

Finally, Mr. Zouch received Mr. Seaton's Prize for his Poem on the Crucifixion. *

In addition to these laurelled productions, and his contributions of the ordinary College-verses,† his lyre was strung to the four public incidents, which claimed the gratulations of the loyal and the learned at the commencement of the present reign; the Accession of his Majesty, his Marriage, the Birth of the Prince of Wales, and the Peace of Paris. That to these compositions subscribed with his name, which made their appearance in the academical folios of the day, four others are attached in the Appendix‡ with the signature of Dr. Lort, the Greek Professor, may require some explanation.

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* Printed in the Appendix, No. III. Upon this event, the brief congratulation of a concealed friend was conveyed to him in the following anonymous distich:

Gratulor Angligenis te prænituisse poëtis;
Defuit hæc titulis gloria sola tuis.

It's conclusion was honoured with the approbation of a great living scholar, already referred to in these notes.

† *In Calend. Jan.* 1759, *In Epiphaniam, In Div. Petrum, In Diem Fundat. Trin. Coll. apud Cantab., In Div. Paulum, In Div. Andream, In Virg. Mariam,* and *In Div. Johannem Baptistam.*

‡ See No. II. From some remaining documents it appears probable, that other Seniors were not above owing assistance to the same good-natured hand. An extant copy of Alcaics, strikingly similar to the *Genethliacon* subscribed "*Samuel Peck, A. M. Collegii S. S. Trinitatis Socius, et Academiæ Procurator Alter,*"

It appears, then,

1. From Dr. Zouch's papers, that to one of the copies of the latter set in the original volume is attached, in his own hand-writing, the well-known lines;

Hos ego versiculos feci, tulit alter honores:
Sic vos non vobis .....
Sic vos non vobis .....
Sic vos non vobis .....

T. Z.

2. In a letter from Dr. Lort, still extant, is furnished a detailed sketch in English for some Greek Anacreontics, which however was not implicitly adopted; and,

3. In another, the writer observes:—"I doubt not, if the whole truth was known, I should have many in a like situation to keep me in countenance: nor, if I was detected, should I think it any shame or disgrace not to be able to scribble verses at this time of life."

Alter," though of inferior excellence, seems to prove that important touches must have been received from Mr. Zouch: more especially, as Mr. Peck did not volunteer his muse upon the Royal Nuptials, not being in office, in the preceding year. It will not, I hope, be deemed uncharitable (on the principle of *Suum cuique)* to conjecture, that even for this less perfect production he had previously been indebted to some other friend; as it far transcends the Sapphics upon the Peace bearing the same signature, of which no part, it may confidently be affirmed, ever met in manuscript our young Bachelor's eye. The first stanza is, however, in one sense sufficiently Horatian:

Jam satis terris necis atque diri
Sanguinis Mavors tulit, et furente
Dexterâ multas populatus urbes
Terruit orbem.

But this can hardly be predicated, in any sense, of the last:

Sic tibi multi, Pater, et beati
Sint dies. Sic Tu placidâ fruaris
Pace, quam humano generi dedisti,
Optime Princeps.

Dr. Lort, from the date of his first degree (B. A. 1746) could not, presumptively, be more than five and thirty at the Accession of his present Majesty.

This disclosure is not now made, out of any disrespect to the memory of the learned Professor; since of Greek and Latin verses an illustrious authority has pronounced, that 'they must either be a dexterous cento, or nothing.'* A good memory, and a happy knack of managing metres, constitute in fact their principal merit; and though

* See Kidd's Edition of Porson's Tracts. The late Rev. Joseph Milner, Master of the Grammar-School at Kingston upon Hull (never to be named by me without grateful reverence) obtained the Chancellor's Second Classical Medal in 1766, though he is said to have declined the making of Latin verses, in which the *alumni* of public schools usually possess a great superiority.

To prove that Dr. Lort found the English Muse less unpropitious, the following free paraphrase of Horace's *Eheu fugaces*, &c. (Od. II. 14.) written apparently soon after the victory of Culloden, hitherto perhaps circulated only in manuscript, is here subjoined.

1.

One short revolving year is done;
Another, see, is just begun:
That other with unslacken'd pace
Will soon, my Posthumus, it's course have run:
Nor shall thy conscious innocence
(And what can't conscious innocence effect?)
From wrinkles save thy blooming face;
Or interpose in thy defence,
And from th' uplifted hand of Fate thy life protect.

2.

What though, on each successive day,
Thou dost whole hecatombs bestow
On the grim monarch of the shades below,
He'll not one hour the stroke delay.
Prometheus' sons of clay
To native dirt again must pass,
Together blended in one common mass:
Even GEORGE himself, who fills the British throne
(Long on his head kind Heaven preserve the crown!)
Must one day undistinguish'd lie
In common dust with thee and *I*.

they will perhaps justly, as criteria of school-industry, continue to form a part of the classical emulations and exercises of the Universities, they surely cannot be regarded as essential to the character of a sound Scholar. My sole object has been, to exhibit the estimate formed of the attainments of Mr. Zouch by one, who had en-

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3.

What, though in Trinitonian grove
Sweetly contemplative we rove;
And, free'd from danger and alarm,
  Hear how the rebel rout
Flies from the thunder of great WILLIAM's arm:
  Nor dares the Gallic squadron venture out,
Whilst VERNON's dreaded name
Alone their insolence can tame,
Strikes every dastard Gaul with fear,
And from their insults keeps the ocean clear.

4.

Exposed though WILLIAM lies
To frosts severe and northern skies;
Though VERNON sacrifice his ease
To stormy winds and faithless seas;
Though neither faithless seas, nor frosts severe,
The thread of life can shorten here—
Yet still the arbitrary will of Fate
May sooner, if it please, cut short our date,
And snatch us hence from this beloved retreat.

5.

These lofty structures, swelling domes,
  Dear conscious scenes of happiness,
Which we exchange for hollow tombs,
  Shall some succeeding youths possess.
    Nay, what more grating still we find,
    Delia the charming maid must be resign'd,
    And to some happier rival left behind:
And he shall revel in the fair one's charms,
Whilst we lie clasp'd in death's cold shrivell'd arms.

joyed ample means of ascertaining them in his College and University-examinations.*

In 1762, he was elected Fellow of Trinity College. †

Two years afterward, he took the degree of M. A.; and was appointed Assistant, with a salary of £60 *per ann.*, to the Rev. Thomas Postlethwaite, who had succeeded (on Mr. Whisson's resignation) to the office of Principal Tutor, and was eventually placed at the head of his College. This function Mr. Zouch discharged with great credit; and as he undertook at the same time the care of several private pupils, who have

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* I am not unaware of Mr. Mason's objection to publishing adulatory verses of this kind, nor convinced by the reason upon which it is founded. In proof of the classical proficiency of the writer, they may surely be admitted; and they are, usually, only meant for such. As vaticinations, I fear, they seldom run the risk of being confounded with history. Nor is his apology for Mr. Gray, 'extreme youth,' a satisfactory one; unless we allow twenty to fall within that description. Mason reprinted his own *Il Pacifico*, written upon the Peace of Aix-la-Chapelle in 1748 (when he was only three and twenty) in the third volume of his Works.

† The Electors (or eight Senior Fellows) were Walker V. M., Hooper, Mason, Whisson, Meredith, Backhouse, Goodwin, and Wilson. On the back of a copy of his Latin letter sent upon this occasion, he had written,

O the misery of life!
O the vanity of fame!
O the folly of learning!
O the madness of ambition!
O the plague of wealth!
O the distress of want!
O the pageantry of pleasure!
O the emptiness of pride!
O the wretchedness of suspense!

T. Z. Sept. 22, 1762. *T. C. C.*

Posidippus himself, with his Ποιην τις βιοτοιο ταμοι τριβον; hardly surpasses this accumulated despondency.

subsequently reflected high honour upon their literary guide,* his assiduity was so injurious to his health, that he deemed it advisable to seize the first opportunity of resigning his academical situation. From various memoranda, however, it appears that the performance of his different duties did not wholly intercept his private studies.† In a list of books belonging to the Public Library, at one time in his possesion, occur among others *Demosthenes*, *Voltaire*, *Corneille*, *Marsham's Canon Chronicus*, *Le Timeé de Platon*, *Temora*, *Burgh's Dignity of Human Nature*, the three Greek Tragedians with *Meursius*, *Hedelin*, and *Goldoni* on Theatrical Matters, various editions of *Epictetus*, *Pindar* with different Commentators, *Boëthius*, *Juvenal*, *Cave's Lives of the Fathers*, &c. &c. And a tabulated Report of the merits of the more distinguished students of 1767 (including the names of *Turner*, *Dutens*, *Pearce*, *Carr*, *Byron*, *Williams*, and *Raikes)* under the heads of Algebra, Geometry, Philosophy, Newton, Fluxions, and Morals and Metaphysics attests the deep interest which he continued to take in University-concerns.

Upon the death of Dr. Robert Smith, Master of Trinity College, to whom the world is indebted for his valuable works on Optics and Harmonics, and Cambridge for the institution of two Annual Prizes of

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* Among these I find the names of Arden (afterward Lord Alvanley) Creyke, Chairman of the Quarter-Sessions for the East Riding of Yorkshire, Graham (Sir Robert), Rook, and Rose—all, afterward, Fellows of Trinity College.

† *Non multiplex atque operosa docendi ratio publicis adeò curis implicuit, ut non daretur etiam privatis locus: id autem spatii ferè totum ab horis subsecivis exigebatur, et legitimâ muneris sui vacatione.*

(Barford Orat. habita in Fun. George, 1756.)

Twenty-Five Pounds each (to be given "to two commencing Bachelors of Arts, the best proficients in Mathematics and Natural Philosophy") Mr. Zouch was appointed to deliver a Funeral Oration in honour of his memory.*

In 1770, he was presented by the University to the rectory of Wycliffe† in Yorkshire, a village pleasantly situated on the southern bank of the Tees, and celebrated for having given birth to our primary Reformer; and, in this agreeable retirement, he divided his hours between the duties of his profession, the care of his pupils, and his pursuits in Natural History. His botanical excursions more particularly, amidst the romantic scenes of his new neighbourhood, contributed at once to enrich his collection, and to strengthen his health. Thus happily his days glided by,

For ever changing, unperceived the change. ‡

His establishment of pupils usually consisted of three, nearly of the same age, whose studies (from a scrupulous regard to their respective qualifications) were carried on separately, to the engrossing of his whole time for the interval between 1770 and 1780. Among those, who

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* See the Appendix.

† This patronage being vested in the Catholic family of Constable, who appear to have resisted it's transfer, his nomination cost him considerable trouble and expense.

‡ I cannot help transcribing in a note, from the *Petrarcha Redivivus* of Tomasinus, the praises of learned and pious solitude:—*Laborum quies est, civilium seditionum obex, &c.—Surgit solitudinis amans è lecto, somno brevi recreatus, non fracto curis domesticis sed expleto——nec multùm interesse arbitratur quam diù, sed quam benè vivat; nec ubi aut quando moriatur magni existimat, sed qualiter; in id unum summo studio intentus, ut benè actam vitæ fabulam pulcro fine concludat.* (XIV.)

have done justice to his fatherly anxiety for their intellectual and moral improvement, beside his two nephews the Earl of Lonsdale and Mr. Lowther, may be named Mr. Hutchinson of Egglestone, who lately filled the Chair of the Quarter-Sessions in the County of Durham. Mindful of the advice, * which had guided his own steps into *the ways of pleasantness and peace*, in his letters to his youthful relatives he emphatically adjures them to tread invariably the paths of truth and honour, and above every thing to "resolve to be good men."

About the beginning of the year 1780, when the Yorkshire Associators met to 'consider what measures might be expedient in the existing critical situation of public affairs,' Mr. Zouch, in compliance with the wishes of his elder brother, was appointed one of their Committee. The emergency was alarming; and that gentleman might venially conceive that the constitution of his Country, which bestows upon a beneficed clergyman a right of suffrage, intends him to exercise his judgement, upon such occasions, in the conscientious appreciation of Ministers as well as of Members of Parliament. Solon, indeed, forbade neutrality to all citizens, in cases of public perplexity; and this maxim was approved, under certain circumstances, by no less an authority than that of the President Montesquieu † himself. But a scarcely less illus-

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* *Et quod caput est omnium, ut vir bonus evadas.* See his brother's Letter, App. I. p. 357.

† *La loi de Solon, qui declaroit infames tous ceux, qui dans une sédition ne prendroient aucun parti, a paru bien extraordinaire. Mais il faut faire attention aux circonstances, dans lesquelles la Grèce se trouvoit pour lors. Elle étoit partagée en de très-petits états: il étoit à craindre que, dans une république travaillée par des dissensions civiles les gens les plus prudens ne se missent à couvert, et que par là les choses ne fussent portées à l'extréme.—Dans les séditions, qui arrivoient dans ces petits états, le gros de la cité entroit dans la querelle, ou la faisoit.—Dans ce*

trious Athenian* has pronounced Her to be the most excellent woman, who is 'least known to the public in the way either of praise or of censure:' and Mr. Thomas Zouch, impressed with the equally delicate sensitiveness of the pastoral character, shrunk from the mere possibility of being regarded as an intriguing or a turbulent priest. Whether he thought that the aspect of the times rendered it perilous to attempt any domestic changes, or that the meditated changes were too considerable for the demands of the occasion,† or (still more probably) that the teachers of religion are called to a nobler occupation, than to fan the flames of political dissension‡—it appears certain, that he never attended the meetings of the Committee, and after some

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ce cas, il est naturel de rappeler les séditieux au gros des citoyens, non pas le gros des citoyens aux séditieux.—C'est ainsi, que la fermentation d'une liqueur peut être arrêtée par une seule goute d'une autre.

(Espr. des Loix, xxix. 3.)

The classical reader will recollect the fine passage,

Pietate gravem ac meritis si forte virum quem
Conspexêre, silent; &c. (Virg. Æn. I. 152.)

* Pericles, as quoted by Plutarch in his Treatise on the 'Virtues of Women.'

† In a Letter to his friend Mr. Harrison, Bishop Watson observes; "As to a Reform in the Representation, I have never seen any plan calculated to do much good." (Life, ed. 4to, p. 525.)

See, also, the Conclusion of Burnet's History of his Own Time: "As long as elections are set to sale, so long we are under a disease in our vitals, that if it be not remedied in time, must ruin us at last, and end in a change of government; and what that may be, God only knows.

"All laws that can be made will prove ineffectual to cure so great an evil, till there comes to be a change and reformation of morals in the nation; &c. &c."

(VI. 209. Edinb. 1753.)

‡ Lipsius, however, appears to have carried political indifferentism to an extreme: *Hæc unica aut certè summa sapientia est, curare quæ ad sese et ad animum, non satagere de communibus; quæ, ut cum Platone dicam,* ατεχνως ὡσπερ εν Ευριπῳ ανω και κατω φερεται, και χρονον ουδενα εν ουδενι μενει. (Ep. ad Lampson. Burm. Syll. I. cxl.)

time withdrew his name from their list. Professional elevation could not have been his motive, even if he concurred in it's being at first placed there; for he must have well known, that the loftier objects of ecclesiastical ambition hardly open upon the ordinary candidate, before the grave begins to gape for him; and that *so to run as to obtain*, was injoined by St. Paul with a view to something very different from wealthy preferments or secular magistracies. Neither does it require any great effort of intellect to infer, from the gradual and almost imperceptible decays incident to every human establishment, that the reforms best adapted to repair them must be equally slow and equally tranquil; and that the highest chance of continuance attaches to those, which have been premeditated by the soberest patriotism, introduced with the greatest modesty, and adopted after the gravest and most deliberate discussion. It is not by precedents culled from the annals of our semi-savage ancestors, even if we could be sure of our authorities, that we are to regulate the affairs of an enlightened and powerful people; but by a careful, and (as far as may be) exact adaptation of measures to circumstances and situations. *Tantæ molis erat.* This, as Dr. Symmons* beautifully observes (in his remarks upon the arduous labour of constructing an Epic Poem) was spoken of a mighty empire, which was to extend over the earth, and to endure for a succession of ages: but an Arab camp may be planted in one day, and it's vestiges may be effaced by the wind of the desert in another. Fresh from the fascinating influences of classical studies, and full of the splendid barbarism of Brutus and the trophies of Miltiades, with no consciousness of

* See his able and luminous Life of Milton.

corrupt feeling in himself, and little experience of it in others, is it to be wondered at—I would almost ask farther, with the feeling of Quintilian,* is it to be regretted—that a young and ardent mind seeks the Eurotas in the Thames, and grasps at the unattainable, undesirable extreme of political freedom? Much of this luxuriance may safely be left to the silent evaporations of time. The passing years, which gradually pilfer from us our noblest powers, leave not the crude conceptions of our boyhood unaltered. Reason and experience unite to repress the exuberances of early statesmanship: and the results would be more generally obvious, but for the weak shame of appearing to adopt under the influence of interest conclusions, which may have been generated by the most virtuous conviction. That such were the grounds of Mr. Zouch's conduct upon this occasion, every thing conspires to prove †. His common-place books abound

* *Materiam esse primùm volo vel abundantiorem, atque ultrà quàm oporteat fusam. Multum inde decoquent anni, multum ratio limabit, aliquid velut usu ipso deteretur; sit modò unde excidi possit, et quod exsculpi. Erit autem, si non ab initio tenuem nimiùm laminam duxerimus, et quam cœlatura altior rumpat.*

(Inst. Orat. II. 4.)

Rarely, indeed, have traces of liberal expenditure been discovered in him, who was a miser in his youth.

† "It is, in fact, the greatest of all follies in a Minister to sacrifice independence of character, and decent freedom of opinion, to any consideration whatever. What good does he do by it? Does he hope to advance his fortune? The chances are innumerable against him; the road is blocked up. He brings his little tribute of turpitude, and is not noticed in the crowd of competitors: he grows old, tired with suppressing truth, and smothering conscience; and, at the close of a long life, often finds himself as poor as if he had been honest. It is a wretched game, and rarely or never answers. A man sells his birthright of speaking truth; and does not get even the mess of pottage, which he fixed as the price. On the contrary, to love truth, justice, and human happiness, and to be conscious that (however humble your lot of life) you have

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with extracts favourable to constitutional liberty; and the subjoined Sonnet, written in the Library of Wentworth House, and addressed to Lord Milton, is a satisfactory testimony of his public opinions.

'In honour's path proceed, ingenuous youth;
Let not Ambition lead thy steps astray:
Firm in pursuit of virtue and of truth
The sacred glow of patriot zeal display,
Temper'd with mild discretion. May the fame
Of gentle Rockingham thy bosom fire
To emulate his worth: hence shalt thou claim
That boon of praise, to which the good aspire.
These volumes, precious as Peruvian gold,
Enrich thy mind with learning's ample store,
Ancient and modern. While they thus unfold
Their choicest treasured wealth of classic lore;
May wisdom's self thy years of manhood guide,
Unblench'd by passion, party-rage, or pride.'

In 1788, he was appointed Chaplain to the Right Hon. Sir Richard Pepper Arden, Master of the Rolls.*

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never lost any opportunity of promoting them, is an exquisite pleasure, which any man may command if he pleases. If eminence in the sacred profession to which we are called, can be united to this, it is a blessing for which any man may be grateful: if not, it is our duty to shake hands with mediocrity of fortune, and be honest." *(Sydney Smith.)*

* Of this gentleman, subsequently created Lord Alvanley, the pupil, the friend, and to the utmost of his power the patron of Dr. Zouch, an accurate Memoir is given in the Gent. Mag. for 1804. I. 383. He died in that year, aged 59. Distinguished as an academic (for he was a Fellow of Trinity College, Cambridge) eminent as a lawyer, and beloved and valued by all who had enjoyed the means of contemplating his private and domestic virtues, Lord Alvanley was to a great degree the artist of his own fortune. But of the dignities of his profession Mr. Pitt was, ministerially, the bestower: and to him, at an hour when the disingenuous and the selfish courtesies of life are alike out of the question, he chose to express his honest gratitude. As what relates to the last moments of such a man, when it can be substantially authenticated,

By a letter from Sir James Edward Smith, President of the Linnæan Society, I am informed that he was

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cated, must always be a matter of interest with the world, I have much pleasure in subjoining an extract from a Letter upon this subject, addressed by the Earl of Lonsdale to Dr. Zouch.

Charles Street, March 24, 1804.

——— "I came to town yesterday; and having heard some particulars respecting the death of our valuable and most excellent friend Lord Alvanley, which I think it may be gratifying to you to know, I shall trouble you with a detail of them as nearly in the words in which I heard them as my memory will serve. He had been unwell for several days; but he was out on Thursday, and was for some hours with Lord Auckland on business. On Friday, he was again confined to the house; and on Saturday, he was very ill. Few of his friends knew of his confinement. On Sunday, he was better; and Lady Alvanley's answer to the inquirers on Sunday evening was, that 'he had been in some danger the preceding day, but was considerably better at that time.' When his physician (Dr. Pitcairne) came to him on Monday, Lord Alvanley, judging from his looks that all was not right, asked him 'if he apprehended danger?' He answered, 'Yes; and, if he had any thing to settle, he should lose no time in doing it.' Lord Alvanley then desired, that 'he might be allowed to get up;' which he did, and dressed himself. He made some alteration in his will, and wrote several letters. Two only were mentioned to me; one to his brother, the other to Mr. Pitt. To the latter he said, 'He could not go out of life (that is the expression) without taking an affectionate leave of a person, to whom he owed his elevation and a great portion of the happiness he had enjoyed.' He recommended his family to his care, and particularly his eldest son, Mr. Pitt's godson: adding, "God bless the King; and may you along with other good men be an instrument in the hands of Providence to rescue the country from the dangers that threaten it!" The short remaining part of his letter was illegible. Finding himself weak, he desired to be put to bed, and to see his children one by one. He then requested Lady Alvanley to read prayers to him, and before the ceremony was well finished he expired, without any apparent suffering, at the distance of about five hours from the time he was first apprised of his danger.

"I have not been able to give you this short and imperfect account of the last moments of this most excellent man without feeling all the bitterness of sorrow for his loss, and I am sure you will not read it without sensations of equal poignancy. A more upright, or a better man never lived; and as he did justice for 'truth's sake and his conscience,' now that he has run his course, I trust he will 'sleep in blessings.'".

As Dr. Zouch, of whom the same judgement might be pronounced, in-

elected one of the Fellows of that respectable body, on May the fifteenth of the same year, within two months after their first meeting. He does not appear, however, to have favoured them with any paper, or other communication; nor was he even personally admitted, as the President regrets, that he 'never had the happiness of seeing a gentleman, whose name he always held in the highest estimation.'

In 1788, likewise, he lost his truly respectable brother-in law, Sir William Lowther; and in the following Epitaph, inscribed upon his monument at Swillington,* recorded his virtues:

Sacred to the Memory
of the Rev. Sir William Lowther, Bart.
Prebendary of the Cathedral Church of York,
And Rector of this Parish:
In all the relative duties of life truly exemplary,
without pride, without ostentation,
modest and unaspiring in his desires,
of excellent understanding and sound judgement,
graced with the noblest acquirements of learning,
and distinguished by that urbanity of manners
which adorns the accomplished scholar;
the benign cheerfulness of his aspect
shone forth, a silent testimony
of the inward serenity of his mind.
He died,
full of the blessings of a virtuous life,
full of the hopes of a happy immortality,
June 15, 1788, aged 81 years.

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scribed to Sir R. P. Arden his edition of 'Walton's Lives,' under a perfect conviction of "the regard which he entertained for the virtuous character," the insertion of the above particulars will not, it is hoped, appear irrelevant.

* There is, also, a Latin inscription of similar purport at Whitehaven, drawn up by the same pen.

ANNE,
his most affectionate consort,
in whom were conspicuous all the amiable qualities,
which embellish and exalt the female character,
Died April 3, 1759, aged 35 years.

Two years afterward, died his neighbour and friend Marmaduke Tunstall, Esq. of Wycliffe, Fellow of the Royal and Antiquarian Societies; whom he justly characterised, in one of the journals of the day, as "in the privacy of his elegant retirement a most munificent patron of learning, being ever ready to encourage and reward merit." His knowledge, he adds, was uncommonly extensive. In a clear comprehension of every branch of Natural History* he particularly excelled. He corresponded with most of the learned men of his own country, and with many distinguished literary foreigners. Among others, the celebrated Linnæus honoured him with singular regard. With a mind always actively occupied in the research of useful truth, he had a sweet affability of disposition, an engaging urbanity of manners, and an enlarged liberality of thought. The words of passion and resentment never sounded from his tongue. He was all mildness and benevolence: and such was the range of his charity, that he might literally be pronounced the 'Poor Man's Friend.'

* His valuable Museum passed, at his death, into the hands of George Allan, Esq. of Grange near Darlington, and is still in the possession of his son, late M. P. for the city of Durham. An interesting account of the senior Mr. Allan's literary pursuits and performances may be found in Mr. Dibdin's *Bibliographical Decameron*, and Mr. Nichols' *Anecdotes of the Eighteenth Century*. He is, also, named in Sir John Prestwich's *Respublica* with great and deserved respect.

In 1791, Mr. Zouch was appointed, by Mr. Markham, Deputy Commissary of the Archdeaconry of Richmond.

His Diary of the ensuing year contains the following entry:—"Tuesday, February 7, I took my final leave in this world of my beloved sister Mrs. Gream, who gave me her blessing with great dignity and composure, and became a beatified spirit on Saturday, March 17, 1792."

In 1793, he was instituted, on the presentation of his Majesty, to the valuable rectory of Scrayingham, in the East Riding of Yorkshire.

In 1795, he reprinted (with a dedication to his brother Henry, annotations, and a preface) a tract called, 'Love and Truth; in two modest and peaceable Letters concerning the distempers of the present times, written from a quiet and conformable citizen of London to two busie and factious shopkeepers in Coventry,' (1680). These, as he remarks in his preliminary observations, appear to have had in view the arguments advanced in a treatise generally ascribed to Dr. Herbert Croft, Bishop of Hereford, and first published in 1675 under the title of 'The Naked Truth, or the True State of the Primitive Church, by an Humble Moderator.' The only copy previously extant is, probably, that which exists in a volume of Miscellanies deposited in the library of Emanuel College, Cambridge; where it is ascribed, by a manuscript note of Archbishop Sancroft's, to Isaac Walton.

His brother did not long survive this affectionate testimony of fraternal respect. By his death, which took place in the course of the same year, Mr. Zouch succeeded to the possession of an estate at Sandal; and thither, on the decease of Mrs. H. Z. in the year following, he removed himself and his family from Wycliffe.

In 1796, he republished in quarto the 'Lives of Dr.

John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson by Isaac Walton,' with copious Notes and a Life of the Author. Of this valuable work a second edition appeared, in two volumes octavo, in 1798; and a third, with additions, in 1817.

In 1798, Mr. Pitt expressed to some of his friends his intention of appointing him to the Mastership of Trinity College; but, for reasons now probably unknown, the design was set aside in favour of the present Bishop of Bristol. From the modest self-appreciation, with which Dr. Zouch subsequently shrunk from a still loftier appointment, it may perhaps be concluded that he judged himself, after nearly thirty years of rustication, unequal to presiding over a body of scholars at once so polished and so profound. The Premier however, to his own high credit as well as that of his noble friend the Earl of Lonsdale, who was fully sensible of his uncle's literary and professional pretensions, in 1805 conferred upon him a less arduous honour in the second Prebend of the Church of Durham; upon which occasion, he took his degree of D. D.

His tender feelings with respect to pastoral duty were, about this time, called into painful exertion by the consciousness of his continued non-residence upon his rectory of Scrayingham. From the fragments of Reflexions found among his papers, may be inferred the anxiety of his mind upon this important subject. In them he states, that 'he had always kept a resident Curate, and had annually visited his parish in person for the interval between Easter and Trinity-Sunday inclusive, and again at Michaelmas, notwithstanding considerable inconveniences of lodging, &c. which however, though he received only £15 for dilapidations, he had not a little enlarged, and should have readily still farther improved at a much heavier

expense, had he been younger or in better health. But for some years (he observes) his constitution, which was never strong, had been greatly shattered; his nights being oppressive and disturbed, his days wearisome and languid, and his general ailments "only not laying him under a physical necessity of declining to officiate." His deafness in particular, to his great perplexity, was such as to prevent his hearing the responses of the clerk and the congregation.* Having likewise, after the exertions of a long and active ministry,† succeeded to a small paternal estate, he hoped he might not unreasonably, under a view of his heavy and increasing infirmities, assert his claim to the privileges of a *Miles Emeritus;* more especially, since in 1804 he had to his bitter sorrow lost Mrs. Zouch, who for above thirty years had conducted all his concerns. In such forlorn and desolate circumstances to migrate, at the age of sixty-seven, to a new place of residence, remote from medical assistance and from his few surviving relatives, and where he would have displaced a deserving tenant with a numerous family and a lease of the tithes, and have engaged in all the discomfort of building a competent mansion, *secanda marmora locans sub ipsum funus*, must have been a melancholy anticipation. When therefore to all this he could subjoin, that his Curate was a worthy and vigilant clergyman, and eminently attentive to the catechising of the children of the two schools, in which a certain number of poor boys and girls were educated at the Rector's expense, it will scarcely be thought, even by the most

* He once, it is said, began his sermon in St. Mary's, Cambridge, before the organ had ceased to play!

† He was ordained Deacon in 1761.

rigid enforcers of ecclesiastical duties, that he asked too much in craving permission to linger out the poor remainder of his years in his native village.

In 1808 Dr. Zouch, in conjunction with his old schoolfellow Dr. Swire, Rector of Melsonby, with whom he had walked hand in hand through life, published at York, in 8vo, a tract drawn up by Mr. Sampson George,* solicitor, of Middleton Tyas, and entitled 'Reflexions of a Layman on the Divinity of Christ, the Unity of the Deity, and the Doctrine of the Trinity.' It was prefaced by the following brief advertisement:

'The Editors of this short tract, written by a Layman, flatter themselves that, by presenting it to the public, they essentially promote the interests of religion. They reflect with peculiar pleasure that the embarrassments of secular engagements, and the intricacy of legal disquisitions, have not precluded the respectable author from contemplating the great truths of Revelation with that aweful attention, which their vast importance requires.'

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* Mr. George, who has been dead for some years, published in 1784 (as I am informed by Dr. Zouch's friend, Mr. Headlam, the present Rector of Wycliffe) a 'Scheme for Reducing and finally Redeeming *the National Debt*, and for gaining Half a Million of Revenue by extinguishing a Tax!' This double difficulty, the solution of which has not been facilitated by the intervening years of expensive warfare, was to be conquered by the Sale of the Land-Tax, a measure subsequently adopted by Mr. Pitt. Mr. George's pamphlet went through a second edition in the same year. Like other and greater names, who have affected to prophesy of the *ne plus ultra* beyond which all accumulation of debt must overpower and break down the vital spring of the Constitution, he was fortunately disappointed in his anticipations. The debt of 1784 has been more than tripled, and we yet survive the burthen. But as to redeeming it, that (it may be feared) is a project to be classed with the chimæras of science—the squaring of the circle; or the discovery of the longitude, the perpetual motion, and the philosopher's stone.

This is mentioned, rather as proving his indefatigable attention to whatever concerned the general welfare of the Church, whether in doctrine or in discipline, than as in other respects of much consequence. The same motive will excuse my introducing, in this place, a favourite passage of his from Isaac Walton's 'Love and Truth,' which (as above stated) he republished in 1795.

"I shall next endeavour to satisfie your desire, or rather your challenge, why I go so constantly to the *church-service;* and my answer shall be all in love, and in sincerity.

"I go to adore and worship my God, who hath made me of nothing, and preserved me from being worse than nothing. And this worship and adoration I do pay him inwardly in my soul, and testifie it outwardly by my behaviour: as namely, by my adoration, in my forbearing to cover my head in that place dedicated to God, and only to his service; and also, by standing up at profession of the Creed, which contains the several articles that I and all true Christians profess and believe; and also by my standing up at giving *glory to the Father, the Son, and the Holy Ghost,* and confessing them to be three persons and but one God.

"And (secondly) I go to church to praise my God for my creation and redemption, and for his many deliverances of me from the many dangers of my body, and more especially of my soul in sending me redemption by the death of his Son my Saviour, and for the constant assistance of his Holy Spirit; a part of which praise I perform frequently in the Psalms, which are daily read in the publick congregation.

"And (thirdly) I go to church publickly to confess and bewail my sins, and to beg pardon for them for his merits who died to reconcile me and all mankind unto

God, who is both his and my Father; and as for the words in which I beg this mercy, they be the Letany and Collects of the Church, composed by those learned and devout men, whom you and I have trusted to tell us which is and which is not the written word of God, and trusted also to translate those Scriptures into English. And in these Collects you may note, that I pray *absolutely* for pardon of sin, and for grace to believe and serve God: but I pray for health, and peace, and plenty *conditionally*, even so far as may tend to his glory and the good of my soul, and not farther. And this confessing my sins, and begging mercy and pardon for them, I do in my adoring my God, and by the humble posture of kneeling on my knees before him. And in this manner, and by reverend sitting to hear some chosen parts of God's word read in the publick assembly, I spend one hour of the Lord's Day every forenoon; and half so much time every evening. And since this uniform and devout custom, of joyning together in *publick confession*, and *praise*, and *adoration* of God, and in one manner, hath been neglected, the power of Christianity and humble piety is so much decayed, that it ought not to be thought on but with sorrow and lamentation; and, I think, especially by the Non-conformists."

We come now to the last of that series of well-earned rewards and honours, which accompanied the progress of this venerable divine through the course of his protracted and studious life. The See of Carlisle, which had become vacant in 1807 by the translation of the Hon. Dr. Edward Venables Vernon * to the Arch-

* To this Prelate, during his possession of the see in question, Dr. Paley was indebted not only for a benefice in that diocese (the first which his Lordship had it in his power to bestow) but also indirectly even for his more valuable pre-

bishopric of York, was offered by the Duke of Portland to Dr. Zouch, and refused. Delicacy alone prevents the Compiler of this Memoir from stating at large how arduous, even under the most favourable circumstances, it must have appeared to succeed a Prelate, who had united in the highest degree the reverence and the affection of every respectable Clergyman in his diocese. Before he finally resolved, however, to decline the mitre, he suffered (as he himself states in a Letter to a friend, dated 'College, Durham, December 7, 1807') "much agitation and disquietude of mind." The expanded sphere of utility which such an exaltation implies, as well in the weightier influence of example upon those whose examples are to influence the rest of the community, and the more authoritative inculcation of Christian doctrines and precepts, as in the enviable privilege of patronising unfriended genius and virtue, presents a combination of such praise-worthy objects to sway the choice; that the wisest and the best, in the full possession of their faculties, will not shrink from accepting it, however awe-ful a responsibility it may impose. But Dr. Zouch, who had truly pleaded great bodily infirmities in 1805, as a reason for being indulged in the non-performance of humbler duties, was too virtuous a man to sacrifice upon the altar of ambition his consistency and his truth. During the lapse of nearly three years those infirmities, he felt, had considerably increased: the importance and the anxieties of the episcopal office, the entire change of his professional situation, an abode in London

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preferments, the rectory of Bishop-Wearmouth and the Sub-deanery of Lincoln. And the judgement and generosity, exerted thus honourably for both parties in appreciating and rewarding the Divine, to whom English Theology is under such deep obligation, have not overlooked or neglected his descendents.

as contrasted with the habits of a life previously spent in privacy, his attachment to his Durham residence where he gratefully admitted he enjoyed every comfort and convenience—these, and perhaps additional and unrecorded, motives drew from him a decisive *Nolo Episcopari;* and the judicious determination was recompensed by the return of his accustomed serenity.

At a period subsequent to this, he preached the Annual Visitation-Sermon at Scarborough; but, though strongly urged by the worthy Archdeacon (Dr. Waddilove, Dean of Ripon) and the Clergy to publish it, he declined complying with their solicitations. It contained a beautiful description of the innocent pleasures within the easy reach of almost every country-resident, the rapture arising out of the conscientious discharge of professional duty, and the delightful occupations of an elegant and learned leisure: * and it was

* Few have presented this object in a stronger light than the Rev. Sydney Smith, in his above quoted Visitation-Sermon, delivered at Malton before the Archbishop of York in 1809.—"When a Minister has fairly and conscientiously discharged the duties of his profession, a great portion of time must still remain on his hands: how is he to employ it? The Love of Knowledge will make him happy, by filling up his life—the hours fly before it—it produces eternal variety—it makes a man cheerful—it throws through his heart a wholesome current of passion—it gives an object, and a goal—it satisfies him, that he has done his best—it sweetens his temper with well-earned praise—it elevates his mind by constant exertion—it improves, and adorns, his whole nature. I am astonished that any reflecting man can trust himself in the solitude of the country, without clinging to the Love of Knowledge as his sheet-anchor. It must, necessarily, be the lot of many of us to live a good deal alone: and the effects of solitude upon his character, without such safeguard to recur to, no man can calculate. Fanaticism is often engendered in solitude, so is discontent; madness often broods there; low habits are sometimes formed there; incurable indolence naturally grows there," &c. &c.

And, again, with what emphasis and eloquence does he proceed:—Think how the Church is honoured by the honour of her Ministers; of the splendor

more particularly affecting, as the Preacher furnished at once the lesson and the example, and might have been correctly apostrophised in the lines of Flatman; *

> Happy old man! whose worth all mankind knows,
> Except himself; who charitably shows
> The ready road to virtue and to praise,
> The road to many long and happy days!

Like his own Walton, indeed, he found by blessed experience that "a life of temperance, sobriety, and cheerfulness is naturally rewarded with length of days. *Est enim quietè, et purè, et eleganter actæ ætatis placida ac lenis senectus.* He came to the grave,

> .....not shaken by the wind,
> But ripely dropping from the sapless bough." †

After possessing to a high degree, and for a period considerably exceeding the ordinary duration of human

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dor from time to time reflected upon the Establishment by the exertions of illustrious men, who have at one time been as obscure and as unknown as any of us. What the world principally expects of us is, Religion—religion in our lives, religion in our doctrines: but Knowledge has ever been graceful, and ornamental, in our profession; we have the most leisure for it's cultivation, and it is always expected from us. Knowledge, too, does not only adorn the Church, but it defends it: it produces that cogent reasoning, that luminous eloquence, and that classical purity, with which the Ministers of the Church have so often repelled the attacks of ignorant and presumptuous sectaries; and with which, I trust in God, they will ever be prepared to meet their assailants. No man should say, "How can I do this?" or, "How can I venture upon this, living in an obscure corner of the world!" If a man has it in him, he can do any thing any where," &c.

* Addressed to his "worthy friend, Mr. Isaac Walton, on his editing of Chalkhill's 'Thealma and Clearchus.'"

† See, also, his last note on the Life of Bishop Sanderson.

life, Simonides'* quadruplet of enjoyments, and (what does not always accompany them) a "cheerful heart" disposing him to "taste them with joy," he died December 17, 1815, in the seventy-ninth year of his age.

He was twice married, but left no issue. His first wife, Isabella, daughter of the Rev. John Emerson, Rector of Winston in the county of Durham, to whom he was united in 1772, he lost in 1804. His second, Margaret, sister of Mr. Brooke, late Somerset Herald, whom he married in 1807, survives to cherish the memory of his virtues.

The following short character of him is drawn up from a paper supplied by the piety of a valued friend.

——'Dr. Zouch never exercised his abilities except with a view to the amelioration of his species, and the consequent glory of his Maker. In Biography, which was his favourite employment, he selected for illustration, or for original inquiry, the lives only of the wise and the virtuous. But it was not in this manner only, that he studied the good of mankind. To the numerous applicants for information and advice, of whatever age or condition of life, he always cheerfully opened his extensive stores of experience and information; and we have reason to know, that many of his literary contemporaries, who have since gone to a happier world, were indebted to his labours for a portion of their fame.

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* Ὑγιαινειν μεν αριςον ανδρι θνατῳ·
Δευτερον δε, φυαν καλον γενεσθαι·
Πλουτεειν δ' αδολως τριτον· κ'επειτα
Τεταρτον, μετα των φιλων συνηβαν.

This oft-cited tetrastich some ascribe to Epicharmus: By Plato and Anaxandrides, as quoted in Athenæus, it is deemed anonymous. But Clement of Alexandria, and after him Theodoret, agree with the Scholiast on Lucian in referring it to Simonides.

'Though as a divine he conscientiously deemed it to be his duty, no less than it was his delight, to devote the greatest part of his time to the Hebrew Scriptures, with which he mingled a certain portion of Chaldee and Arabic learning, few possessed a more elegant taste for classical literature, or a happier talent (in consequence of his extraordinary memory *) of applying passages from the ancient poets and historians, both to the important and the familiar incidents of the day. With the French and Italian languages, also, he was intimately acquainted, and occasionally drew largely upon them for the amusement of his leisure-hours.

'By a deafness, which began in early life and increased with age, wisdom was to him at one entrance almost "quite shut out:" yet such (unlike the common disposition of the deaf) was his cheerfulness in society, of which he was naturally very fond, that few ever found it irksome to assist in communicating to him the subjects of conversation; while in solitude his companions were those who speak to the eyes, not to the ears. And it having pleased God to bless him with abundant means of exercising hospitality, he deemed it a virtue which, as one of the most elegant of the Roman writers has observed, *etiam studia ipsa præcipiunt.*

'Sensible of the blessings of our Civil and Ecclesiastical Establishment, he was ever a strenuous opponent of innovation and fanaticism; but he considered mildness and argumentation, as the only legitimate means of supporting either religion or government. Of these he deemed the connexion so beautiful and necessary, and

* *Tantas insuper memoriæ vires, ut per omnem vitæ decursum atque in maximâ varietate studiorum, nullo ad eam adjumento aut uteretur aut desideraret; quasque res alii literarum monimentis consignare volunt, ille in animo penitùs haberet insculptas.* (Barford.)

consequently every attempt to disturb it so pregnant with evil, that he particularly inculcated the paying of the utmost regard to the Liturgy of the English Church, as admirably adapted to maintain it in all it's vigour.

'Yet would his literary labours, his intercourse with his friends, his exercise of hospitality, and even his firm and steadfast orthodoxy have appeared to him selfish or incomplete, if unaccompanied by the paramount duty of charity. His bounty however, not only to the poor in the general acceptation of the term, but also to persons bowed down by temporary misfortunes, was invariably as secret as circumstances would admit. He could not, indeed, be insensible to the respect which every where attended him; but he received it with unaffected humility. *Nihil ad ostentationem, omnia ad conscientiam referebat.*'

—'The treasures of his comprehensive mind (adds a still nearer connexion) were very great, and his mild benignity to those of inferior attainments truly amiable. A firm adherence to religion, and the duties which it injoined, was the governing principle of his life; and it's influence extended to every part of his conduct. His private charities were large, as became his station: and long and dearly will his memory be cherished by all, who had the blessing of intimately knowing his numerous domestic virtues.'

As a proof of his filial affection, it may be stated (on the authority of the Rev. A. C. Campbell, the Editor and Translator of Bishop Jewel's *Apologia*, &c. &c.) that, from a violent palpitation of heart, he never durst attempt to preach at Sandal, which had been his father's church.

Una illi cordi resti custodia et æqui,
Canaque cum priscâ simplicitate fides:

Ingenium solers, et acumen amabile, fastûs
Nescia mens, et frons digna Catone fuit.
Dulce inerat precibus pondus verbisque decorum.

* * *

Nunc annis meritisque gravis, maturus Olympo
(Væ mihi, quòd lacrymis non revocandus) obit. *

The following inscription to his memory has been recently drawn up by the Rev. James Tate, Master of Richmond School; a name too brightly distinguished by the success of his pupils, as Academics or Teachers, to need commendation of mine.

M. S.
Thomæ. Zouch. S. T. P.
Collegii. S. Trinitatis. apud. Cantabrigienses. olim. Socii
qui postquam. canonicatum. in. hac. ecclesia. secundum
hospitalitate. liberali. eruditis. concionibus. morum. sanctitate
per. decennium. ornaverat
Sandaliæ. in. com. Ebor. natali. in. domo. vitam. posuit. mortalem
XVII. die. Decembr. Anno. Christi. M.DCCC.XV. ætatis. suæ. LXXIX.

Inerat. in. hoc. viro. literarum. humaniorum. dum. vivebat
ingenuus. amor. cultura. diligens. accurata. cognitio
Idem. linguæ. Hebraicæ. æque. ac. Græcæ. cum. primis. peritus
ad. sacros. codices. volvendos. accedebat. quotidie. rediturus
tam. modestia. quam. pietate. Christiana. indies. instructior
Neque. cum. Anglicæ. ecclesiæ. esset. fidelissimus. custos
ullum. titulum. expetivit. ampliorem.

Having traced the subject of my Memoir through his unostentatious and industrious career, and exhibited him to the reader not less modest † than learned as a Scholar,

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* Paterson, Epigr. II. 33.

† *Non Hebreæ, non Chaldææ Arabicæque linguæ, ultra Latinam et Græcam, tumidum reddiderant*, is said of John Pico Mirandula by his nephew, who also adds;

as a Churchman equally zealous and liberal, in his general deportment actively benevolent, constant and affectionate in his friendships, and in his devotions humble, ardent, and sincere—I have little more to add, than my 'Hail and Farewell.'

I have purposely avoided noticing his various professional publications under the years in which they respectively appeared, in order to present the dates of them collectively in this place.

1. 'A Sermon preached at the Primary Visitation of the Right Reverend Father in God William, Lord Bishop of Chester, held at Richmond in 1789.' (4to, Newcastle upon Tyne, 1789.)

2. 'An Inquiry into the Prophetic Character of the Romans, as described in Daniel viii. 23—25.' (8vo, Newcastle upon Tyne, 1792.)

3. 'An Address delivered to the Clergy of the Deaneries of Richmond, Catterick, and Boroughbridge in 1792.' (4to, Newcastle upon Tyne, n. d.)

4. 'An Address delivered to the Clergy of the Deaneries of Richmond, Catterick, and Boroughbridge in 1793.' (4to, York, 1793.)

5. 'An Attempt to illustrate some of the Prophecies of the Old and New Testament.' (12mo, Wakefield, 1800.)

6. 'A Letter to the Lord Bishop of Rochester (Dr. Horsley) on his opinion concerning Antichrist.' (8vo, York, 1801.)

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adds; *dum Ecclesiæ dignitates, à plerisque nostri temporis (proh dolor!) licitatas actionatasque, non paucos videret expetere, flagitare, suspirare, enixissimè mercari—ipse repudiavit.* (See Bates' Select Biographies.) What a picture of the Court and Church of that age and country!

7. 'A Sermon preached in the Cathedral Church of Durham, at the Summer-Assizes, 1806. (4to, York, 1806.)

Beside these, he also published (as already mentioned) his Seaton-Prize Poem on the 'Crucifixion,' in 1765; his 'Good Schoolmaster,' in 1798; and his 'Memoir of the Life and Writings of Sir Philip Sidney in 1808, all in quarto: in the same year printed, at Wakefield, his 'Memoir of the Life of John Sudbury, D. D. Dean of Durham,' in folio, and assisted in drawing up the 'Life and Character of John Lord Viscount Lonsdale,' in quarto, both for private distribution. His editions of Isaac Walton's 'Love and Truth,' and of the 'Lives of Donne, Wotton, Hooker, Herbert, and Sanderson,' have been already mentioned. He, farther, left in a state of considerable advancement works, biographical and theological, to nearly an equal extent: and his Annotations upon the Scriptures would, alone, afford competent pledges of his learning and orthodoxy. From the scattered Anecdotes of Dr. Hickes (the deprived Dean of Worcester) which abound among his MSS., I am disposed to conclude that he had meditated a life of that learned and honest, but mistaken and uncandid divine. And the ensuing pages, πιδακος εξ ἱερης ολιγη λιβας, will attest his industry in the minor literature of the day.

Οἱ σπεδαιοι και λογιμοι των ανδρων, πολλων μεν αποπειραν λαμβανειν ειωθασιν, εξ αυτων δε τα χρησιμα και καλλιω συλλεγειν.

(Dialog. Steph. Nigri præf. Suid. ed. Mediol. 1499.)

I throw together, miscellaneously, a few selections from Dr. Zouch's '*Adversaria*' (with some occasional notes of my own) from which may be inferred the habitual liberality and piety of the compiler. If I had deemed it proper to enlarge the number of extracts, I could have offered several upon Insects, Botany, Meteorology, &c. which might have appeared not unworthy of the Naturalist's attention: and the lover of pure and tolerant Theology would have found acceptable notices of several learned and good men. Of Archbishop Usher, in particular, he observes (quoting from Parr's Life of that Prelate) that, from his love of real piety, he thought no other accomplishments worth speaking of; and that he heartily loved and respected all humble and devout Christians, remarking that 'they were God's friends highly to be valued.'—" I am going out of the world (said he, a little before his death) and I now desire to *seek those things which are above, where Christ sitteth at the right hand of God*, and to be with him in heaven; of which we ought not to doubt, if we can evidence to ourselves conversion, true faith, and charity, and live in the exercise of these Christian graces and virtues with perseverance; mortifying daily our inbred corruptions, *denying ungodliness and worldly lusts:* and he, that is arrived at this habitual frame and holy course of life, is the blessed and happy man, and may rejoice in hope of a glorious eternity in the kingdom of heaven, to receive that inheritance given by God to *all them which are sanctified.*"

"Lay aside the gall of that bitterness wherein your minds have hitherto over-abounded, and with meekness search the truth. Think ye are men; deem it not impossible for you to err; sift impartially your own hearts, whether it be force of reason, or vehemency of affection, which hath bred and still doth feed these opinions in you. If truth do any where manifest itself, seek not to smother it with glozing delusion: acknowledge the greatness thereof, and think it your best victory, when the same doth prevail over you."—(*Hooker's Eccl. Pol. Pref.*)

'Dr. Burnet, when resident at Amsterdam, became acquainted with the leading men of the different persuasions tolerated in that city, as the Armenians, the Lutherans, the Unitarians, the Brownists, the Anabaptists, and the Papists; amongst each of whom, he used frequently to declare, he had "met with such real piety,* that there

* This able and active Prelate, however, appears to have estimated his Brother-Clergy, unless they differed widely indeed from those of the present day, with far less liberality. In the Conclusion attached to the 'History of his Own Times,' passages occur, which had they been printed in his life-time, must have been keenly felt, and would probably have been bitterly resented. But with a prudential feeling hardly reconcileable to his general conduct, he left it to be published after his death, when he could not foresee that his censures would continue to be applicable. It may be confidently affirmed, they are no longer so. This is not an age, it is true, of folio divinity. We do not write like the Andreweses or the Barrows, the Beveridges or the Jeremy Taylors, of our fathers' days. But surely our lives in general, as men and as pastors, cannot be said to justify the historian's animadversions. And yet those animadversions have been applied to the existing Clergy, by one uncandid "bigot to laxness" with increased severity. I allude to a Letter, still extant, addressed by Dr. Priestley to Dr. Zouch; in which he refers to Burnet's harshest paragraphs—wholly disregarding at the same time the Bishop's authority, where he professes his 'belief of all the Articles of the English Church,' and his conviction that 'her Worship is the perfectest form of devotion that we find in any Church ancient or modern;' his repeated protests against Separation, which 'he could never think to be lawful, unless her terms of communion were unlawful, and obliged a man to sin:' his animated declarations, that 'he had pursued her true interests with unfeigned affection,' and 'earnestly prayed she might continue to be long the joy of the whole earth;' and even his qualification of what he has said relative

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he became fixed in a strong principle of universal charity, and an invincible abhorrence of all severities on account of religious dissensions."—(*Biographia Britannica.*)

Dr. Warton has inserted in the eighty-ninth paper of the Adventurer a charming paraphrase of Simonides, by the late Dr. Markham, Archbishop of York.*

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to the lives of the Clergy, which (he adds) 'he would have not only, as they generally were, without scandal, but also *exemplary—eminent* in humility, sobriety, contempt of the world, and unfeigned love of the brethren.' As this letter makes the receiver of it a kind of Abdiel,

.....faithful found
Among the faithless,

I do not withhold it from the public. They will judge, *what spirit the writer was of.*

London, April 26, 1791.

Rev. Sir,

The part of Bishop Burnet's Works, to which I refer in my *Letters to Mr. Burke*, is the *conclusion of the History of his Own Times.* In my *Letter to the Inhabitants of Birmingham*, I have given several of the passages at full length; and my own observation, in a variety of situations, abundantly confirms his account. You, Sir, I am happy to find by our common friend Mr. Lee, who gives me this cover, are among the exceptions to the general character of the Clergy; who, as a body, appear to me to have but little serious sense of religion, and many of them are in the extreme of profligacy.

I am, Rev. Sir,
Your very humble servant,
J. PRIESTLEY.

* These admirable hendecasyllables, an imitation rather than a paraphrase, which Dr. W. has characterised as "far excelling the original," and "uniting in themselves the pathetic of Euripides and the elegance of Catullus," I cannot deny myself the pleasure of subjoining in a note.

His conatibus occupata, ocellos
Guttis lucidulis adhuc madentes
Convertit, puerum sopore vinctum
Quà nutrix placido sinu fovebat:
"*Dormis,*" *inquiit,* "*o miselle, nec te* *Vultus*

"The very night before Lady Jane Grey suffered, she sent an 'Exhortation' to her sister, in the end of a Greek Testament, beginning; 'I have here sent you, good sister Katharine, a book which, although it be not outwardly trimmed with gold, yet inwardly it is more worth than precious stones. It is the book, dear sister, of the Law of the Lord: it is his Testament and last Will, which he bequeathed unto us wretches, which shall lead you to the path of eternal life.'"—(*Nichols' Progresses of Q. Elizabeth*, III.)

"Jesus began his celebrated Sermon on the Mount by bestowing the tribute of eternal blessedness on those unostentatious qualities and retired graces, which least excite the envy or the admiration of the world. It is observable, that he commends those affections and virtues most, by which he himself was most eminently distinguished. He was always the pattern of his own lessons. He taught what he practised, and he practised what he taught. He was *poor in spirit*; he was *meek*, *merciful*, and *pure in heart*."—(Fellowes' *Picture of Christian Philosophy*.)

"In the Collect for the *Twenty-first Sunday after Trinity* we pray for *Peace*, and "that we may serve God with a *quiet* heart:"

Vultus exanimes, silentiumque
Per longa atria commovent, nec ulle
Fratrum tangeris aut meo dolore;
Nec sentis patre destitutus illo,
Qui gestans genibusve brachiove,
Aut formans lepidam tuam loquelam,
Tecum mille modis ineptiebat.
Tu dormis, volitantque qui solebant
Risus in roseis tuis labellis.—
Dormi, parvule! nec mali dolores,
Qui matrem cruciant, tuæ quietis
Rumpant somnia.—Quando, quando tales
Redibunt oculis meis sopores!"

And I am sure I shall entitle myself to the gratitude of every classical scholar by adding such of the *Carmina Quadragesimalia*, as I have external authority (in addition to their intrinsic beauty) for ascribing to the same pen—

.....βαια μεν, αλλα ῥοδα.

again, "that the course of this world may be so peaceably red, that his Church may joyfully serve him in all godly *tness*" (*Fifth Sunday after Trinity*); and, "that under him King] we may be godly and *quietly* governed" (Prayer for *whole state of Christ's Church militant here on earth*); and at we may pass our time in rest and and *quietness*" (*Second ect at Evening Prayer*); and, lastly, "that this woman may

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An idem semper agat idem? Affirmatur.

Isis quà lambit muros, ibi cernere possis
Cum veteri socium consenuisse lare.
Huic idem vitæ rerumque revertitur ordo,
Normaque stat rigido non violanda seni.
Nam constans sibi sole torum surgente relinquit,
Et redit ad notum, sole cadente, torum.
Huic eadem multos felis servata per annos,
Huic eadem lectum parvula sternit anus.
Conviva assiduus, lumbo venerandus ovino
Pascitur: et totos credo vorâsse greges.
Mox numerat passus sub aprici mœnibus horti;
Mox terit assuetâ scripta diurna manu.
Communem historias repetitas narrat ad ignem,
Dum tria sumuntur pocula, tresque tubi.
Quoque die hoc fecit Carolorum tempore, idemque
Temporibus faciet fors, Frederice, tuis.

An omnia vergant ad interitum? Affirmatur.

Quà nudo Rosomonda humilis sub culmine tecti
Marmoris obscuri servat inane decus,
Rara intermissæ circùm vestigia molis,
Et sola in vacuo tramite porta labat:
Sacræ olim sedes riguæ convallis in umbrâ,
Et veteri pavidum religione nemus.
Pallentes nocturna ciens campana sorores
Hinc matutinam sæpè monebat avem;

be loving and amiable, and in all *quietness*, sobriety, and peace be a follower of holy and godly matrons."—(Prayer in the *Form of Solemnisation of Matrimony.*)

"I have long bid adieu to controversy. I give my sentiments to the public, and there's an end. If any body will oppose them,

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Hinc procul, in mediâ tardæ caliginis horâ,
Prodidit arcanas arcta fenestra faces.
Nunc muscosa extant sparsim de cespite saxa,
Nunc muro avellunt germen agreste boves.
Fors et tempus erit, cùm tu, Rhedycina, sub astris
Edita, cum centum turribus ipsa rues.

An motus naturalis sit in initio tardior, in fine velocior?
Affirmatur.

Dum fœdam fovet * Othello sub pectore pestem,
Ira anceps miserum torquet et æger amor.
"Illa," inquit, "sacri temeravit fœdera lecti,
Illa, heu! luminibus carior usque meis?
Jam somni valeant securi, et pristina mentis
Gaudia, in æternum dia valeto quies.
Jam ferratæ acies, fremitusque, et vividus æris
Clangor, et instructi Martis imago, vale.
At nigri luctus, et somnia dira, venite;
Cura, sepulcrali veste recincta, vèni."
Quin jam flagra parat colubrosque intendere Erinnys,
Membraque sulphureo mergere tosta lacu.
Vires usque novæ accrescunt; et qui priùs ægrè
Indoluit, sensim progrediendo furit.

An locus conveniat locato? Affirmatur.

Exesi latere in montis, sub rupe cavatâ
Antra situ tristi squallida Cura † tenet.
Ante fores sævum exhalat lacus ater odorem;
Dependet prono margine rara salix. Hìc

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* Shakspeare's Othello. † Cave of Despair. *Spenser's Faery Queen*, II.

has my leave: if any body will defend them, he has my thanks. proposed them freely; I explain them as clearly, and enforce em as strongly, as I can. I think I owe no more, either to myself, truth: I am sure I owe no more to the public."—(*Balguy's d Warburton's Letters in MS.*, No. VIII.)

Hìc jejuna ululat canis, obscænasque querelas
Importuna iterat noctua sola sedens.
Circùm errant flentes animæ, tristemque per umbram
Ferales agitant lurida spectra choros.
Intùs Cura oculos volvit per singula, et omnes
Arrectâ captat pervigil aure sonos.
Lenta minutatim macies depascitur artus,
Fœdaque perfundit lividus ora color.
Tum cano rari sparguntur vertice crines,
Et cohibet fluidos sordida zona sinus.
Non quisquam tali sit dignior incola sede;
Nec tibi, Cura, magis convenit ulla domus.

An omne habeat suum Ubi? Affirmatur.

Huc, Dea, cum geminis huc, alma, sororibus adsis;
Huc præcincta comas floribus, † Euphrosyne.
Et vaga Libertas, Hebeque procacior adsit,
Et fratrum quot sunt agmina ducat Amor.
At procùl hinc Luctus, operosaque Tædia Mentis,
Pallidaque avertat Sollicitudo pedem.
Quin agite, ô lepidæ; liceat nemora alta subire,
Atque manum vestris implicuisse choris.
Ducite, quà faciles nutus, oculique loquaces,
Et quà cum risu liberiore joci:
Ducite, quà teneras invitant verna puellas
Cum pueris festum ducere prata diem:
Quà vaga per valles umbrosas labitur unda,
Quà clivi molles, quà levis aura vocat.
Ægra alii studia, et curas sectentur edaces:
Hæc vos præstetis gaudia, vester ero.

† Milton's L'Allegro.

"It is agreeable to the true spirit of the Church of England, to steer between the two extremes of superstitious bigotry and irreverent fanaticism: a golden mean, that seems best to suit with our mixed government, which is neither wholly monarchical nor democratical; but, when well administered, a perfect compound of both."—(Burney's *History of Muric*, III. 20.)

The generality of common spiders may be swallowed with impunity. Several persons have been in the habit of making this idle experiment. Among others, the famous Anna Maria Schurman is said to have had a propensity of this nature; jocularly excusing herself by observing, that 'she was born under the sign Scorpio.'

That your sleep may be light,
Let your supper be slight.
Ut sis, somne, levis, sit mihi cœna brevis.

It is related, that Ptolemy inquired of one of the translators of the LXX, 'what would make one sleep in the night?' and received for answer, that 'the best method was to have divine and celestial meditations, and to perform honest actions in the day.'—(*Theory of Dreams*, II. 107.)

"Sleep," says Sir Thomas Brown, is a "death, whereby we live a middle moderating point between life and death; and so like death, that I dare not trust it without my prayers and a half-adieu unto the world, and take my farewell in a colloquy with God. After which I close my eyes in security, content to take my leave of him, and sleep unto the resurrection."—(*Religio Medici.*)

Dr. Cyril Jackson's Wish in early life.

Si mihi, si liceat traducere leniter ævum,
Non pompam nec opes nec mihi regna peto:
Vellem ut divini pandens mysteria verbi,
Vitam in secreto rure quietus agam.

Curtatis decimis modicoque beatus agello,
Virtute et purâ sim pietate sacer.
Adsint et Graiæ comites Latiæque Camænæ;
Et faveat, lepidâ conjuge, castus Hymen.
Quid restat? Tandem mihi, Cura Dolorque, valete:
Hoc tantùm superest discere, posse mori.
(Public Characters for 1805, p. 269.)

Dr. Hody's Wish.

Faxit Numen,
ut vel æterno ego silentio inter non scribentes delitescam,
vel semper (ut virum ingenuum, et liberalis
Educationis, veræque Philosophiæ studiosum decet)
scribam,
veritatis unicæ indagator
absque omni styli acerbitate,
mitis, urbanus, candidus;
d id quod indecens est adeò non pronus, ut nec movendus,
nugarum denique contemptor.

λλοι μεν ἱππων, αλλοι δε ορνεων, αλλοι θηριων ερωσιν· εμοι δε βιβλιων εως εκ παιδαριε δεινος εντετηκε ποθος.—(*Julian. Epist.* *) This rs twice.

ιφασκω δ'αει πολλα διδασκομενος.—(*Solonis vox apud Platonem.*)
it bona librorum et provisæ frugis in annum
opia——— (Hor.)

Evil company," saith Mr. Mede, " is the devil's magazine, rein are contained all occasions of all sins. Sin is utterly unprole. Whatsoever is gotten thereby is like the change, which nedes made with Glaucus; or like that, which Rehoboam made e shields in the house of the Lord, *shields of brass* for *shields old.*"—(2 Chron. xii. 9, 10.)

Of this emperor, Libanius says, Βιβλια παιδια πανταχοθεν εξειλκυσε, και ημιεια διερευνησατο ταυτα μαλλον η τα των χρηματων ἑτεροι.

Luther, in 1536, wrote upon his table these words: *Res et verba Philippus: verba sine rebus Erasmus; res sine verbis Lutherus; nec res nec verba Carolostadius.* Melanchthon, on reading this, smiled and said; "Touching Erasmus and Carlostad, it is well judged: but too much is attributed to me. Also 'good words' ought to be ascribed to Luther, for he speaketh exceeding well."

Tyrannus, anciently used by Greek and Roman writers in a good sense, is by some derived from Tyre, whose *merchants were princes and the honourable of the earth.* Our Fuller derives the French *Sire*, as well as our English *Sir* (formerly written *Syr*) from Tzur, צור.

The voice of Prophecies, like those relative to Tyre so clearly accomplished, grows every day louder and louder, though *they have neither speech nor language:* every age, every period, brings fresh acquisition of strength to them. *One day telleth another, and one night certifieth another.*

"The newspaper is now before me, and a paragraph concerning Lisbon fills me with a astonishment. I am not, naturally, superstitious; but when I find that the fatal First of November had brought a vast number of the Portuguese together to see an *Auto da Fe* annually celebrated on that day, and that the same cause had sent the Protestants to their country-houses to avoid insults, by which means they escaped the common destruction—what shall we say, but that there is something more in this matter than 'our philosophy ever dreamt of,' as Hamlet expresses it." Dec. 6. 1755.—(*Balguy's and Warburton's Letters in MS.*, No. XXX.)

The following Greek lines are affixed to a print of Mr. *Fox*, which I saw at Cambridge: '*Ουτος μειζω τινα η κατ' ανθρωπον σοφιαν σοφος· και ιςε δη ὁιος ην, ὡς σφοδρος εφ' ὁ, τι ὁρμησειε.*

——" A friend of sister Bowman's was dining and drinking tea with us. She had been ever a warm admirer of *William Pitt*, and lived within two miles of him when he died. She felt the strongest desire to see his remains, and being acquainted with some of his domestics, was admitted after his relatives had retired. On touching his brow, she burst into tears, from the consideration of being permitted to touch a forehead, that once had contained so much wisdom. His valet, seeing her so much affected, related many instances of kindness of his beloved master; and mentioned, that when he was near his close, he attempted to move his head gently on his pillow. The dying Pitt replied; 'No, let me lie still, for my soul will soon be at rest with my God.'"*—(*Extract of a Letter from J. Wilkinson*, dated 'Garnitt, 23rd of 11th month, 1809.')

Lord Viscount Lonsdale was not only the friend and great promoter of the Revolution, but also the ornament of it.

" I am more and more pleased with a solitary life. It is much more pleasing to myself to be retired from the world, and to converse with God and conscience and good books."—(*Richard Baxter.*)

Optabile est sibi posse vivere et Musis, et cum paucis et non fallacibus amicis in agelli angulo consenescere. Aut nulla est in hoc terrestri exilio, aut ea demùm vera vita est.

James I. declared 'him the happiest Englishman, who lived in the country, in his fortune above the office of a High-Constable, and beneath the trouble of a Justice of Peace.' (1784.)

Religious controversy is too often conducted with so much reviling and abuse, as if modesty and charity had been exploded out of the number of Christian virtues.

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* This conjoint testimony to two illustrious men will recall to the reader's mind Walter Scott's beautiful lines in the epistle prefixed to the first Canto of is Marmion, " And ne'er held marble in it's trust," &c.

On the manner of keeping the Lord's day see Wordsworth's *Ecclesiastical Biography*, VI. 210. from Neale's *History of the Puritans*, II. 591.

Queen Elizabeth wrote a most exceeding fair hand: witness the beautiful little prayer-book sold at the late Duchess of Portland's sale for £106, written in five languages; two in English, and one in Greek, Latin, French, and Italian. At the beginning was a miniature of her lover the Duc d'Anjou, and at the end one of herself by Hilliard. Katharine de Medicis had been told by an astrologer, that 'all her sons were to become Monarchs.'—(Pennant's *London.*)

Mr. Windham, who had no relish for music beyond a simple ballad, observed that 'the four greatest men whom he had known, derived no pleasure from music—Mr. Burke, Dr. Johnson, Mr. Fox, Mr. Pitt.'

"*Nec tamen quisquam putet animas post mortem protinùs judicari: omnes enim in unâ communique custodiâ detinentur, donec tempus adveniat, &c*—(Lactant. Inst. VII. xxi.)

The writer of the Epitaph on Petrarch (and the Poet, probably, wrote his own Epitaph) was of a different opinion:

> *Frigida* FRANCISCI *lapis hic tegit ossa Petrarcæ:*
> *Suscipe, Virgo Parens, animam; sate Virgine, parce,*
> *Fessaque jam terris cœli requiescat in arce.*

Pythagoras gave to his scholars the mystical advice, εγκεφαλον μη εσθιειν, *not to eat brains;* not to keep their reason and learning (of which the 'brains' are the immediate instrument) to themselves, but to employ them for the advantage of others.

Regulations in a Public Library, with regard to the use of the books, are absolutely necessary. They need not however be so rigid, or enforced with so much severity, as is expressed in the

following inscription, which occurs in the Vatican Library. *Sixti V. Pont. Max. perpetuo hoc decreto, de libris Vaticanæ Bibliothecæ conservandis, quæ infrà sunt scripta hunc in modum sancita sunto, inviolatèque observentur:* 'Nemini libros, codices, volumina hujus Vaticanæ Bibliothecæ ex eâ auferendi, extrahendi, aliòve asportandi, non Bibliothecario, neque custodibus scribisque, neque quibusvis aliis cujusvis ordinis et dignitatis, nisi de licentiâ summi Rom. Pont. scriptâ manu, facultas esto. Si quis secùs fecerit, libros partemve aliquam abstulerit, extraxerit, clepserit, rapuerit, carpserit, corruperit dolo malo; ille à communione fidelium ejectus, maledictus, anathematis circulo colligatus esto. A quoquam, præterquam Rom. Pont., ne absolvitor..'—(*Cicarella de Bibl. Vat.*)

"We enjoy a singular happiness in living under a government, to which we can appeal when injured, or deprived of our rights. But many cases occur, in which the laws can afford no relief; in which the wisest and best governments can do nothing. Let us, therefore, rejoice in God's universal government, and be solicitous to secure his guardianship."—(*Orton on Ps.* xxxv.)

In Peck's *Desiderata Curiosa* occurs a letter from "the Lords and other of the Council to Ferdinando Standley Lord Strange, William Chadderton Lord Bishop of Chester, and others," requiring them to suppress a most vile book called 'Leicester's Commonwealth;' the Queen declaring and testifying his innocence to all the world.

"From Dr. Jortin's apprehension of the revival of the sect of the Gospellers (who, according to Burnet, thought 'that if they magnified Christ much, and depended on his merits and intercession, they could not perish, which way soever they led their lives') in the Calvinists of our own time, he observes, that 'to reason with such persons signifies little: reason, as well as learning, is what they shun and disregard; and to all your arguments they

will oppose their own feelings and experience.'—'Almost all persons here of any note for learning and abilities have bid adieu to Calvinism, have sided with the Remonstrants, and have left the Fatalists to follow their own opinions, and to rejoice (since they can rejoice) in a religious system consisting of human creatures without liberty, doctrines without sense, faith without reason, and a God without mercy.' "—(Disney's *Memoirs of Jortin.*)

SAMVELI · JOHNSON
GRAMMATICO · ET · CRITICO
SCRIPTORVM · ANGLICORVM · LITERATÈ · PERITO
POETÆ · LVMINIBVS · SENTENTIARVM
ET · PONDERIBVS · VERBORVM · ADMIRABILI
MAGISTRO · VIRTVTIS · GRAVISSIMO
HOMINI · OPTIMO · ET · SINGVLARIS · EXEMPLI
QVI · VIXIT · ANN · LXXV. MENS. II. DIEB. XIII.
DECESSIT · IDIB · DECEMBR. ANN. CHRIST. CIↃ IↃCC LXXXIV
SEPVLT · IN · ÆD · SANCT. PETR. WESTMONASTERIENS.
XIII. KAL. JANVAR. ANN. CHRIST. CIↃ IↃCC LXXXV
AMICI · ET · SODALES · LITTERARII
PECVNIA · CONLATA
H. M. FACIVND · CVRAVER.

Εν μακαρεσσι πονων ανταξιος ειη αμοιβη.

In Martin's History of England, p. 332., is "the true portraicture of King Edward VI. (by Pass) with the prayer that hee made to himselfe, his eyes being closed, thinking none had heard him, three howers before his death, in the seventh yeare of his Raygne and sixteenth of his age, July 6, 1553."

'LORD GOD, deliver me out of this miserable and wreched life, and take me among thy Chosen: howbeit, *not my will, but thy will be donne.* Lord, I commit my spirit to thee. O Lorde, thou knowest howe happye it were for me to be with thee: yet for

thy Chosen's sake, send me life and health, that I may trulye serve thee. O my Lord God, blesse thy people, and save thyne inheritaunce. O Lord God, save thy Chosen people of England. O my Lord God, defend this realme from papistrye, and maynetayne thy true religion, that I and my people may prayse thy holy name.

Witnesse heerof present were Sir Thomas Wrath, Sir Henry Sidney (two of the cheefe gentlemen of the Privie Chamber) Doctor Owen, Doctor Wendye, and Christopher Salmon, Groome.'

'The Tragedies of L. Annæus Seneca the Philosopher, Medea, Phœdra and Hippolytus, Troades, &c. Lond. 1702. with notes by Edward Sherburne.'

Sherburne was the intimate friend of Thomas Stanley, and dedicated to him a volume of his Poems in 1641. See more of his works enumerated in the *Acta Eruditorum*, Lips. 1702. p. 523

In 1648, the translation of Medea was printed. Prefixed to it is a copy of verses by his friend Thomas Stanley. T. S. the father took his degree of M. A. in 1641. T. S. the son died in 1678, aged thirty-three.

The rectilinear breadth of the Hellespont, at the place where Lord Byron plunged into it, is one mile: the oblique course, by which he crossed it, nearly four. The time of swimming over by one party, 1 h. 5 m; by the other, 1 h. 10 m.

The character of the Caloyer in the beginning of the nineteenth century has undergone no change since the time of Sir George Wheler.

> "The convent's white walls glister far on high:
> Here dwells the Caloyer; nor rude is he,
> Nor niggard of his cheer: the passer-by
> Is welcome still—nor heedless will he flee
> From hence, if he delight kind Nature's sheen to see."
>
> (*Childe Harold*, II. xlviii.)

"Dean Granvill published 'Counsels and Directions Divine and Moral, in a Letter of Advice to a young gentleman (his nephew) soon after his admission into a College in Oxon.' Lond. 1685. That nephew was a younger son of Sir Thomas Higgons, Knt., a copy of whose celebrated Funeral Oration at the interment of his wife is in the possession of Mr. Nichols."—(See Nichols' *Collection of Poems*, VIII. 281.)

Bishop Cosin always addressed young men before their ordination, "Study your Common Prayer-Book."

See in the *Musæ Anglicanæ*, II. 99—102. a Latin Poem on the Oxford Decree in 1683, in which were condemned several of the writings of Milton, Locke, and Buchanan.* See, also, Gent. Mag. 1785, p. 509.

In the room of the prisons for boys or young men in the hospital San Michele, at Rome, is inscribed the following admirable sentence, in which the grand purpose of all civil polity relative to criminals is expressed:

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* To this Poem, from which (however classical) the Christ-Church author has judiciously withheld his name, occur the following lines!

Ardet enim fusis circùm undique noxia flammis
Pagina, damnataeque inhonesto funere chartæ:
Quamquam ô si simili quicunque hæc scripserit Auctor
Fato succubuisset, eodemque arserit igne!
In medio videas flammâ crepitante cremari
MILTONUM (terris cœloque inamabile nomen!) &c. &c.

He then proceeds to regret, that the great Bard had not sung Charles II. in such verse as he had bestowed upon Lucifer *vix Michaele minorem*, and Adam *acclinem violis et suavè rubenti hyacintho*; adding that, in that case, protected by his hero! he would have been

Unam passurus mundo flagrante ruinam.

Parum est
coërcere improbos
pœnâ,
nisi probos efficias
disciplinâ. *

At night two chains are put across the street over against the Hospital S. Gio. Laterano at Rome, by an Order of Pope Alexander VII. dated 1661, for the purpose elegantly expressed in the inscription: *Ne prætereunte strepitu quies amica silentii omninò ab ægrotantibus exularet.*

Seven hours to sleep, to useful reading seven,
Ten to the world allot, and—all to heaven. †

* And again: "A poor wretch is discovered in the very fact—of killing a hare at noon-day. See him dragged from his wife and numerous family into a gaol; there to suffer cold, hunger, and distress for three long lingering winter months." Extracts might be multiplied to this purport out of Dr. Zouch's manuscripts from Howard, Orders of Sessions and Regulations as to Classification, Employment, &c. the Royal Declaration made on the subject in France, August 30, 1780, and other works breathing the same humane spirit. To the enormous iniquity of the Slave-Trade, likewise, Dr. Z. appears to have been a determined opponent.

† This couplet is altered from Sir William Jones:

Seven hours to law, to soothing slumber seven,
Ten to the world, &c.

(which is itself founded upon Sir Edward Coke's

Six hours in sleep, in law's grave study six;
Four spend in prayer—the rest on nature fix.)

and will recall to the reader's recollection Dr. Doddridge's Epigram upon his family-motto *(Dum vivimus, vivamus)* which Dr. Johnson pronounced one of the finest in the English language!

"*Live while you live,*" the Epicure will say
"And give to pleasure every fleeting day:"
"*Live while you live,*" the sacred Preacher cries,
"And give to God each moment as it flies."
Lord, in my sight let both united be;
I live to pleasure, while I live to thee.

The

"One of the greatest blessings we enjoy," said Lord Chesterfield, "is liberty. But every good in this life has it's allay: licentiousness is the allay of liberty.* It is an ebullition, an excrescence: it is a speck upon the eye of the political body, which I can never touch but with a gentle—with a trembling hand; lest I destroy the body, lest I injure the eye upon which it is apt to appear."

"I take *practice* to be the best rhetoric to enforce practical divinity; and, I am sure, without practice no divinity can be effectual to save our souls."—(Sir George Wheler's *Protestant Monastery.*)

In this volume the writer addresses himself first to those of the lowest degree, as "the basis, on which the rest of the high pyramid of human greatness is built." In what charming language

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The classical reader will be reminded by it, perhaps, of Athenæus' Epigram;

'Εξ ὡραι μοχθους ικανωταται, ἁι δε μετ' αυτας
Πραγμασι δεικνομεναι ΖΗΘΙ λεγουσι βροτοις.

This refers to the ancient s[illegible]dial, of which one still remains at Orchomenus without it's gnomon, having it [illegible]ten divisions of the day marked by the elements α, β, γ, δ, ε, ς, ζ, η, θ, and ι. Kircher, in his *Œdipus Ægyptiacus* II. ii. 229. Rom. 1653, explains this; 1, 2, 3, *laboribus*, 4, 5, 6, *negotiis civilibus*, 7, 8, 9, 10, *cœnali refectioni deputentur!* absurdly enough: whereas, if we read γραμμασι, which is indicated by the very combination of the letters, and has been adopted by later Editors, it may be interpreted; 'Give six hours to employment, and the rest to enjoyment.'

* "Licence they mean, when they cry liberty," said an illustrious Poet (himself a martyr to what he conceived to be a pure Love of Freedom) upon a different subject. But that he applied the principle to politics, may be inferred from what he says in his '*Tenure of Kings and Magistrates.*' "Indeed none can love freedom heartily, but good men. The rest love not freedom, but licence; which never hath more scope, or more indulgence, than under tyrants."

does he describe the habitation of the industrious peasant! "How usual is it, in most English villages and towns, to observe and see the commons well planted with pretty cottages; each built by the industry of some honest labourers, seated in the midst of a little fruitful spot of garden, enclosed with a hedge of green kept clipt and smooth, as thick and lasting if not more beautiful than any wall, planted with an orchard and such green and fragrant herbs (and, many times, sweet flowers) as are both for necessary use and pleasure. The doors without well stocked with pretty children innocently playing, and the house well furnished with all needful things; and these well ordered by a cleanly wife, one who doth much more work than keep them neat and sweet, being a help to her husband really meet and comfortable. To these, without a strain of poetry, may be made a real landskip of many a living creature, feeding hardly upon the ground; whilst the good and careful father and husband is at some distance off, gaining his own and their daily bread by the sweat of those brows, whose *labour is not in vain in the Lord.*"—(Ib. pp. 121, 122.)

Seven successive kings of Spain nearly equal, in duration of empire, to the seven kings of Rome, whose period of 244 years has given rise to the historical scepticism of an illustrious chronologist.

Charles I.	39
Philip II.	43
—— III.	23
—— IV.	44
Charles II.	35
Philip V.	45
Ferdinand VI.	13
	242

Francesco ad un amico, Tudesco al suo cavallo, Italiano alla sua signora, Spagnuolo a Dio, Inglese agli uccelli.

Chaucer thus illustrates the character of a Clergyman:

"He preach'd the Gospel rather than the Law;
And forced himself to drive, but loved to draw.
* * * * * *
Thunder and lightning, heaven's artillery,
As harbingers before th' Almighty fly.
These but proclaim his stile, and disappear:
The stiller voice succeeds, and God is there."

When one of the most learned men in the fifteenth century was asked, 'By what art he had preserved during the space of ninety years a sound memory, perfect senses, an upright body, and a vigorous health?' he made this reply; that 'it was the effect of upright manners, tranquillity of mind, and temperance.'—(Tissot on *Diseases of Literary and Sedentary Persons.)*

"The sovereign remedy for sadness or depression of spirits, which embitters every man's cup more or less, is a good life, a pure conscience, and a firm and unshaken confidence in God. Some of the ancients have remarked, that Sadness (not a religious one) is an enemy to the Holy Spirit, and that the Spirit of Prophecy in particular will not abide in a melancholy temper; and accordingly it is observable of the Prophet Elisha, that he could not prophesy until a minstrel was brought to him, and the harmony of music had calmed his ruffled and disturbed mind, and had elevated his soul to a proper and becoming pitch. 2 Kings, iii. 15."—(Arnold on Eccles. xxx. 19.)

"Junius, as himself relates, was converted from a kind of Atheist to a believer, upon reading the first chapter of John: a Rabbi, by his own confession, was converted from a Jew to a Christian, by the reading of the fifty-third of Esaias: St. Austin

was changed from a debauchee into a saint by that passage of Romans, xiii. 13.: and another Father, whose fear had made him disclaim his faith, burst out publicly into a shower of tears upon the occasional reading of the sixteenth verse of the fiftieth Psalm."—(Boyle on *the Stile of the Scriptures.)*

"Almost all men have been taught to call life 'a passage,' and themselves 'travellers.' The similitude may still be improved, when we observe that the good are joyful and serene, like 'travellers' that are going toward home; the wicked but by intervals happy, like 'travellers' that are going into exile."—*(Vicar of Wakefield.)*

"The contest between the Greek and Latin Church ended in the ruin of the Eastern Empire; and the triumphs of the Crescent over the Cross were, in a great measure, to be ascribed unto that most unhappy breach."—(Burnet's *Sermon at Election of Lord Mayor*, 1681.)

"He, at last, for several years withdrew himself from all worldly affairs; and so lived only to fear God, and to do good."—"Though his memory and judgement were sometimes clouded during his sickness, yet it appeared that goodness and pure piety were become by long use and practice so natural to him, that when the clearness of his mind was much darkened, yet the excellent temper of his soul remained with him to the last."—*(Literary Anecdotes.)*

"The latter moments of Mr. George Stevens [Editor of Shakspeare, who had devoted a great part of his life to the enjoyment, and the illustration, of our dramatic Writer] were moments of mental anguish. He grew not only irritable, but outrageous; and, in full possession of his faculties, he *raved* in a manner, which could have been expected only from a *creature* bred up without notions of morality or religion. Neither complacency, nor

'joyful hope,' soothed his bed of death. His language was too frequently the language of imprecation; and his wishes and apprehensions such, as no rational Christian can think upon without agony of heart."——"If it be asked, Why

'draw his frailties from their dread abode?'

the answer is obvious, and, I should hope, irrefragable. A duty, and a sacred one too, is due TO THE LIVING. Past examples operate upon future ones: and posterity ought to know, in the instance of this accomplished scholar and literary antiquary, that neither the sharpest wit nor the most delicate intellectual refinement can, alone, afford *a man peace at the last.* The vessel of human existence must be secured by other anchors than those, when the storm of death approaches!" *—(Dibdin's *Bibliomania*, pp. 589, 590.)

Old age has been well described, as "the interval of repose and enjoyment between the hurry and the end of life." A good man in the full possession of his mental faculties reviews the past scene of existence without remorse, and anticipates the future without anxiety.

"The will of God be done. I have spent a life of more than seventy years without one serious illness. I am fully satisfied, and thankful to the Almighty for his various blessings. A course, which seems to you so long, to me now seems like a span."

—The good Lord Russel, the ornament of his age, always zealous for the religion and liberties of his country; the genuine friend of the civil and ecclesiastical Constitution.

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* Upon this extract it ought to be remarked that Dr Zouch, probably out of his habitual charity and tenderness for character, had first substituted for the two words in Italics "conducted himself," and "person" respectively; and had afterward drawn his pen across the whole. This I hold it to be my duty to his memory to record; but, I own, I feel with Mr. Dibdin, that the story may do good.

One Madruccius, a German Bishop, who was among the loudest advocates at the Council of Trent for establishing the Latin Version [of the Scriptures] in opposition to the Hebrew and Greek originals, pathetically exclaimed: *Utinam nunquam hùc advenissent literarum Græcarum Hebraicarumque Professores! Nimirùm his nunc ærumnis non divexaretur Ecclesia.*

Hayley printed two different copies of his Life of Milton, one addressed to the King, and free from the leaven of democratic principle; the other for his friends, with Notes strongly tinctured with those principles.

Age secures us from painful indigestion, restless nights, and disordered reason. *Senectus caret epulis, exstructisque mensis, et frequentibus poculis? Caret ergo etiam vinolentiâ, et cruditate, et insomniis.*—(Cic. de Senect. xiii. 44.) *Vitam adolescentibus vis aufert, senibus maturitas; quæ mihi quidem tam jucunda est, ut quò propiùs ad mortem accedam, quasi terram videre videar, aliquandoque in portum ex longâ navigatione esse venturus.*—(Ib. xix. 71.)

"The great beauty and propriety of the ancient Eastern salutation, 'Peace be to thee,' is very emphatical; inasmuch as the best blessings of life, and all the social affections, depend upon peace."—(Harmer.)

Many instances of longevity might be given in our own country, beside Jenkins 169, and Parr 152; as Hobbes 91, Dr. Benjamin Grosvenor 83, Lardner 83, Dr. John Earle 92, Dr. Nathaniel Tindal 86, and Dr. Zachary Pearce 83: where regularity of life, tranquillity of mind, and *simplicity of diet* have furnished a long series of happiness even in this transitory world, and blessed the late evening of life with unimpaired vigour both of body and mind.—(See Gent. Mag. 1774, p. 405.)

The Greek words ερις and ερως differ only by one letter. How often are Love and Affection succeeded by bitter and rancorous Hatred!—(Act. Erudit. Lips. 1701, p. 509.).

EPIGRAMMA.

Inter tot nôrunt libros qui cudere, tres sunt
Insignes: languet cætera turba fame.
Castigat Stephanus, *sculpit* Colinæus, *utrumque*
Gryphius *edoctâ mente manuque facit.*

(Ib. 1703, p. 141.)

"Hard must be the heart of that man, and poor indeed his understanding, who can see a fellow-creature in distress, and coldly ask, before he relieves him, to what religion he belongs. Whether a Jew or a Samaritan, a Christian or a Turk, it is a *human* being that wants our assistance; and, if we refuse it because our *religions* are different, we bring disgrace on our own."—(Marsh's *Sermon at St. Paul's*, 1811.)

Le grand Galilée atoit fort âgé, et il avoit perdu (selon sa propre expression) "*ces yeux, qui avoient découvert un nouveau ciel.*"

Dawes, the eminent critic, who was Master of the Grammar-School at Newcastle, being on bad terms with the Corporation, directed his boys to render the word ονος, *Aldermannus*.

"The best prognostic that could be made of Pope Innocent X., of his mind and his manners, of his nature and of his intentions, was from his face; which was the most ungracious and ugly, that ever disfigured a human visage."—(Lord Clarendon's *Religion and Policy*, p. 571.)

It was remarked of Joseph Hall, Bishop of Norwich, that 'he never entertained resentment against any person.' He was wont

to say, *Stultum esse cum superioribus, dubium cum æqualibus, et abjectum ac sordidum cum inferioribus contendere.*—(Act. Erudit. Lips. 1705, p. 432.)

In deep affliction, there is certainly no balm equal to that of pouring out the heart to a benevolent Deity, and expressing entire resignation to his will.

"The inhabitants of Greenland, good-natured and inoffensive, have not even words for expressing *anger* or *envy*."—(Lord Kames' *Sketches, &c.)*

The famous Jurieu declares the Beast in the Apocalypse, which held the *Poculum Aureum Plenum Abominationum* to be the Pope, because the initial letters of these words form PAPA!

Sir Isaac Newton is said to have told his friend Mr. Cotes, that 'he saw at once the truth concerning a well-known property of the ellipse (viz. That the parallelogram formed by the tangents passing through the vertices of any two of it's conjugate diameters is always of the same magnitude) without the intermediation of any process of reason whatsoever.'

Bishop Hacket's motto was, *Inservi Deo, et lætare:* "Serve God, and be cheerful."

Dr. Johnson used to say that 'the Essay on the Burthens of Mankind, in the Spectator (Nos. 558, 559.) was the most exquisite he had ever read.'

Multum promovit, qui gustum dedit.—(Gram. Colloq.)

Qu.? Of the Military Eye, the *coup d'œil*, which in some men appears almost in the form of a sixth sense, and for which Philopœmen is celebrated in Livy?—(xxxv. 28.)

Lady Anne Egerton, daughter of the Earl of Bridgewater, the young lady in Milton's 'Comus,' became the wife of the Earl of Carberry, who at his seat (called Golden Grove, in Caermarthenshire) harboured Dr. Jeremy Taylor, in the time of the Usurpation. Among the Doctor's Sermons is one on her death, in which her character is finely portrayed. Her sister, Lady Mary, was given in marriage to Lord Herbert of Cherbury.

Dr. Kipling fixes the date of the *Codex Cantabrigiensis*, or *Codex Bezæ*, in the second century: but Marsh, in his Notes to Michaëlis, II. 708—715, seems to prove demonstratively, that it was not written before the fifth.—(Butler's *Horæ Biblicæ*, pp. 120, 121.)

In a copy of Mr. Gibbon's 'History, &c.' belonging to Mr. Fox, was written the following remark: "The Author of this book, upon the delivery of the Spanish Rescript in 1779, declared publicly at Brookes' 'that there was no salvation for this country, unless six of the heads of the Cabinet Council were cut off, and laid upon the tables of the Houses of Parliament as examples:' and, in less than a fortnight after this declaration, he accepted an employment under that same Cabinet Council!"—(C. J. Fox.)

The Poet asks, 'What is grandeur?' The Philosopher answers, Constraint and plague, *et in maximâ quâque fortunâ minimum licere.* One very common error misleads the opinion of mankind upon this head, viz. that universally authority is pleasant, submission painful. In the general course of human affairs, the very reverse of this is nearer to the truth. Command is anxiety, obedience ease.—(Paley.)

Upon the importance of the revelation of Immortality there is a passage, says Dr. Parr, in Archdeacon Paley's 'Principles of Moral and Political Philosophy,' which for comprehension of remark, solidity of thought, and solemn grandeur of diction I con-

sider as one of the noblest instances of composition in the English language. The reader will find it in II. 109. Ed. 6th, 8vo.*

Rebus on HENRY PURCELL.

Prænomen est ejus, qui dat chromati leges,
Galli marita, par tritico seges;
Intrat cognomen blanditiis cati,
Exit eremi in ædibus stati.
Expertum effectum omnes admirentur—
Quid merent poëtæ? Ut benè calcentur.

(Pleasant Mus. Comp. 1701.)

The Doctrine of the Church of England, expressed in the Thirty-Nine Articles, is so soundly and so orthodoxly settled, as cannot be questioned without extreme danger to the honour of our religion.—(Bacon.)

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* This passage I shall be excused for extracting:—"Had Jesus Christ delivered no other declaration than the following; *The hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation*—he had pronounced a message of inestimable importance, and well worthy of that splendid apparatus of prophecy and miracles with which his mission was introduced and attested; a message, in which the wisest of mankind would rejoice to find an answer to their doubts, and rest to their inquiries. It is idle to say, that 'a future state had been discovered already.' It had been discovered, as the Copernican system was: it was one guess among many. He alone discovers, who *proves;* and no man can prove this point, but the teacher who testifies by miracles that his doctrine comes from God."

EXTRACTS of the above description, containing generally statements which interested him, or criticisms and principles which met his approbation, might be multiplied to a great extent from his Common-Place Books; indicating, from the dates of the works referred to, the colour of the ink, and the character of the hand-writing, an industry pervading a considerable portion of his lengthened existence. He drew, indeed, his amusement and his instruction from a wide circle of knowledge. Like the laborious bee, he found honey almost every where. Scarcely one of the numerous volumes, which passed through his hands, failed in one way or other to pay tribute to his retired, pious, and benevolent feelings.* It is curious, indeed, in such selections, uniformly harmonising in spirit, to trace passages sometimes didactically influencing his conduct, and sometimes historically as it were recording it.

Independently of a New Version of Daniel, which he left in a state of great forwardness, and his very copious Notes gathered from the ablest Commentators upon the whole of the Old and New Testament, and closely piled together in his huge interfoliations,† his MSS. exhibit valuable Annotations on the Psalms and exten-

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* *Nihil enim legit quod non excerperet. Dicere enim solebat, 'Nullum esse librum tam malum, ut non aliquâ parte prodesset.'*—(Plin. Ep. III. 5.) Of the diversified range of his reading some estimate may be formed from the subjoined list of books, forming only a very small part of what might have been adduced: Carter's *Epictetus*, Jackson's *Empire of Morocco*, Milner's *Winchester*, *Anecdotes of the Earl of Chatham*, Cumberland's *Memoirs*, Dugdale's *St. Paul* and *Durham Cathedral*, Green's *Worcester*, Sir William Forbes' *Life of Beattie*, Sir William Jones' *Works*, *Patiniana*, North's *Life of the Lord Keeper Guildford*, Bowyer's *Miscellanies*, Lysons' *Environs of London*, Carlyle's *Specimens of Arabic Poetry*, Dr. Horsley's various Works, Wall *on Infant Baptism*, Walter Scott's *Dryden*, *Herculanensia*, The *Museum Criticum*, Notes on the Septuagint, Dr. Buchanan's Indian Publications, Mr. Dibdin's Volumes on *Bibliography*, Burney's unpublished *Letters of Bentley*, &c. &c.

† I will only specify Two Folios of Beza's N. T. 1582, Four Quartos of the O. T. quite full, and Nine Octavos of Anselm Bayly's O. T. English and Hebrew.

sive portions of Arnald on the Apocrypha. Upon many classics likewise, and works of classical character (Franklin's *Lucian*, Whitaker *De Motu Civico*, Steevens and Farmer on Shakspeare, Granger's Biographical History of England, &c. &c.) he has levied large contributions: and the fly-leaves of numbers of his volumes contain useful and crowded notices. Dr. Clarke has recorded his suggestion relative to the 'Tomb of Alexander,' now in the British Museum; and even Porson's *Adversaria*, which only made their appearance in 1812, when Dr. Zouch was in his seventy-sixth year (and the volume might not immediately reach his hands) has furnished materials for extraction from it's pages 73, 92, 118, 127, 244, and 316—the very last in the volume!

This, which however does not appear to have interfered with his devotional preparations for *eternity*, was indeed to "die with harness on his back."

"With these conversing, he forgot *all time*:"

and rendered the infirmity which in later years beset him, of deafness, more cheerful than is usually the case. With the mute society of the shelf he needed but the eye as the medium of communication: in this, happier than Milton (who yet, though he complains in poetry of his blindness, P. L. III. 40—50, in his *Defensio Secunda* piously consoles himself for the privation), that he was not dependent upon the optics of others.

After perusing the above, I think no man can rise up without being disposed to pronounce that, as far as is consistent with human infirmity,

"Truly, this was a good man."

As a proof of Dr. Zouch's accurate discrimination in selecting his Biographical Subjects, the reader will peruse with satisfaction the following Critique on the Character and Writings of Sir George Wheler, as a traveller; in a letter to the Editor, by EDWARD DANIEL CLARKE, *L.L.D., Professor of Mineralogy in the University of Cambridge; Member of the Royal Academy of Sciences at Berlin, &c.*

MY DEAR WRANGHAM,

The news that you are about to publish a Memoir of *Sir George Wheler*, by so eminent a scholar as *Dr. Zouch*, is as gratifying to me and to all your friends in this University, as it will be to the literary world in general. There is not perhaps any part of *English* biography so destitute of information as that which relates to this accomplished, amiable, and I will add, illustrious traveller. Very little more at present is known concerning him, than what we gather from the narrative of his '*Journey into Greece*,' published after his return, first by his companion *Dr. Spon* of *Lyons*, and subsequently by himself. You ask me to state my opinion of his merits as a traveller, and the character which I had formed of his writings, from my own personal observations, after comparing his descriptions with the places and many of the objects referred to upon the spot. I shall do this with the greater willingness, because, during my travels in *Greece*, I had *Wheler's* book often in my hands: and I regret very much that, when I visited *Jerusalem*, I was not provided with the curious little tract upon the "*Primitive Churches*" published by him after he became Prebendary of *Durham*; a work* now become rare, but admirably calculated for aiding the researches of travellers, who may wish to compare the present appearance of the Church of the *Holy Sepulchre* with the account given by *Eusebius* † of the original structure.

Respecting the merits of *Wheler*, as a traveller, there can be but one opinion among those who have had an opportunity of

* 'An Account of the Churches or Places of Assembly of the Primitive Christians, &c. by Sir George Wheler,' Lond. 1689.

† De Vitâ Constant. Lib. 3.

judging. That he was diligent in his researches, intelligent, faithful, a good naturalist, and a zealous antiquary, cannot be disputed. That he was profoundly learned, will perhaps not be so readily admitted. It may be said, that for the erudition displayed in his book of travels, he was mainly indebted to his companion *Spon*; a charge easily urged, and after all not so easy to be proved. *Wheler* confesses, that he copied into his work some passages as he found them already published by his fellow-traveller: * but the facts, to which those passages relate, may have existed previously in his own Journal; and, with regard to the erudition by which they are accompanied, the later writings of *Wheler* sufficiently prove that his literary attainments enabled him to supply every illustration of this nature.

The characteristics of the man, as gathered from the view of him afforded by his writings, seem to have been mildness and piety. That ardent love of his country, which in almost every *English* traveller is increased by the privations sustained in foreign territories, and especially when he beholds the state of oppression and degradation into which the inhabitants of the *East* have fallen, is remarkably conspicuous in *Wheler*. Upon his return to his native land, he breaks forth in exclamations of gratitude to the Supreme Being, † "who had placed the lot of his inheritance in a land that he had blessed and hedged about for himself; where nothing is wanting to supply the defects of frail nature; where every man's right, from the prince to the peasant, is secured to him by the protection of good and wholesome laws." To feel the truth of this in it's full force, and to be made duly aware of the advantages possessed by *Great Britain* over every other nation upon earth, it is only necessary to know what the condition of society is in other countries, and how their governments are administered.

* "What I find Monsieur *Spon* hath omitted, I have supplied; and on the other side, what material things I found I had neglected in my own Journal, I added out of his book, if I well remembered them. When I met with any things to be mistakes, I have as freely corrected them, and in dubious criticisms I have given my own opinion and reason."—*Journey into Greece, Preface p.* 3. *Lond.* 1682.)

† Journey into Greece, p. 482. Lond. 1682.

Alluding to his own pious habits of reflexion "upon the various events of things, and the phenomena of nature," and foreseeing that there were some to whom this serious turn of mind would not be pleasing, he says;* "As to men of this irreligious temper, I make no other answer, but that I designed to write as a Christian traveller and philosopher; and if my book be unacceptable to them, because it savours of my religion, they may leave it (as they do their Bibles) to others, who will like it better upon that account." What the effect was of such habits upon a temper naturally amiable, appears in the account which he has given of his state of mind, after being deserted by his companion *Spon*, the day of their separation at *Turco-Chorio*. I remember being much struck with the passage, having had the satisfaction of reading it upon the very spot where they parted:—"Thursday the ninth of March, † being separated from my companion, I left *Turco-Chorio*, bending my course eastward to go to *Thalanda*. The first thing that diverted me in that solitary condition was, that I soon found myself on a long straight way, fortified with a deep ditch on each side, leading to certain hills which I saw a good way off before me. This I took as a good omen, portending success to my undertakings: it seemed to admonish me, that I should not fail to be guarded by God's good Providence, so long as I travelled in the straight way of virtue and true piety to my heavenly country, which is on high." Some of *Wheler's* discoveries in *Greece*, although nearly a century and a half has elapsed since they were made, have not even yet been duly regarded. One of the most remarkable, as illustrating the ancient history of that country, was his finding the splendid remains of the *Isthmian town*, where the ISTHMIA were celebrated; a town not noticed by *Mentelle* in the work which he subsequently composed for the French *Encyclopedie*,‡ nor mentioned (as far as I am informed) by any writer upon *ancient Geography*. Modern authors indeed, with the exception of *Wheler*, seem not to have

* Ib. Pref. p. 3.

† Journey into Greece, p. 463, Lond. 1682.

‡ *Encyclopédie Methodique, Geographie Ancienne, par M. Mentelle, &c.* 3 vols. 4to, Paris, 1792.

been aware that any such *town* existed; and after the description which he has given of the place, and the remarkable *inscription* which he found upon the spot and published in his Travels,* such has been the oversight or neglect of the travellers who have followed him, that we have no account of any one of them having visited those ruins. *Chandler* even ventured to assert, that "neither the *Theatre* nor the *Stadium* were visible." † I arrived upon the spot in 1801, and found every thing that *Wheler* had said fully confirmed, in a view of the place. The *Theatre* remained, facing the Port *Schoenûs*; together with the *Stadium*, and the ruins of the *Temple of Neptune*, upon an area two hundred and seventy-six paces in length and sixty-four in breadth. Many other reliques of the most magnificent buildings were, also, scattered about in promiscuous disorder. Among these ruins, the peasants of the neighbouring villages of *Hexamillia* discover ancient medals of almost all the States of *Greece*; nor is there perhaps any spot in the whole of that country, which would better answer the purposes of making excavations in search of antiquities. Since my return to *England*, I have constantly endeavoured to direct the attention of travellers toward those ruins; but even the site of them is not yet laid down in any other map than in the diminutive sketch prefixed, as a *vignette*, to the chapter of my Travels in which those ruins are described. ‡ A topographical chart of the whole *Isthmian* territory is much wanted, in order that the situation of the town where the ISTHMIA were celebrated, and it's relative position with regard to *Corinth* and the other cities of *Peloponnesus* and *Achaia*, may be assigned for the ancient geography of *Greece*.

Other obligations due to *Wheler* are better known. The valuable additions made to *Natural History*, by the number of rare plants described in his Travels, need not be enumerated; because

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* *Chandler* says the marble has been removed, and is now preserved in the Museum at *Verona*. The inscription begins Θεοις Πατριοις και τῃ Πατριδι, κ. τ. λ.—(See Wheler's Journey into Greece, &c. p. 438. Lond. 1682.)

† Travels into Greece, p. 243. Oxford, 1776.

‡ See III. 18. p. 741. 4to Edit. Lond. 1814.

there is hardly any work of general *Botany*, in which his name and discoveries are not commemorated. His *Geographical* observations were highly valuable in the time when they were made. Before the appearance of his work, there was not a *map of Attica* upon which the smallest reliance for accuracy could be placed. He was the first traveller in *Greece*, who adopted the practice of taking a mariner's needle to the tops of mountains for the purpose of making observations of the relative positions of places, and thereby reducing those positions into triangles. "Although," said he, * "this be but an ordinary rule in surveighing, yet in those countries where from a mountain one may see twenty, thirty, forty, and fifty miles about, it may prove of more use and certainty then all the rest of the geographical art of longitudes in the world."

The stile of his narrative possesses the quaintness characteristic of authors, who wrote English prose in the seventeenth century, and sometimes to a degree that reminds us of his predecessor *George Sandys;* as, for example, when in describing the *Cameleon* he says, † "*One, that I opened, had guts.*"

The "*Sculptures*," as he terms the Copperplates, introduced into the text of the different pages of his narrative are wretched performances, seldom bearing any resemblance to the things they were intended to represent; with the exception only of the plants and medals which he has figured, and these are better done, considering the time when they were engraven. But as it is not my intention to point out the defects of his work, I shall pursue this subject no farther; being actuated only by a desire of rendering a just tribute of acknowledgement to a traveller, who at so early a period offering an example to his countrymen, voluntarily engaged in an enterprise of fatigue and danger, "CUPIDINE VETERES LOCOS ET FAMÂ CELEBRATOS NOSCENDI."

I remain, my dear Wrangham, &c. &c.

EDWARD DANIEL CLARKE

Cambridge, June 11, 1819.

* Journey into Greece, &c. Pref. p. 3. Lond. 1682.

† Journey into Greece, p. 249.

A SERMON,

PREACHED AT

THE PRIMARY VISITATION

OF THE RIGHT REVEREND FATHER IN GOD,

WILLIAM

Lord Bishop of CHESTER;

HELD AT RICHMOND, IN YORKSHIRE, AUGUST 21, 1789.

PUBLISHED AT HIS LORDSHIP'S REQUEST.

(Newcastle upon Tyne, 1789.)

A SERMON, &c.

MATTHEW V. 16.

LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER WHICH IS IN HEAVEN.

THE superior excellency of the Discourse, from which these words are quoted, was deservedly acknowledged in the early ages of the Church. It was selected for the instructing of young persons in the principles of Christian morality. The great precepts of practical religion are here delivered in unadorned language. Our heavenly Teacher did not amuse his hearers with verbal disputes, or scholastic subtilties. The trifling disquisitions of pagan philosophy have no place in this invaluable compendium of moral truth.

It has been remarked, that our divine Master, in his addresses to the multitude, frequently enforced his instructions by alluding to what more immediately presented itself to his observation *. This remark may, perhaps not improperly, be applied to the passage just read to you. To in-

* See Maundrell's Journey from Aleppo to Jerusalem, p. 115; and Sir Isaac Newton's Observations on the Prophecies of Daniel, L. xi.

Gospel, joyfully embraced the doctrine of the Cross.

On the other hand, to the ignorance and consequent immorality of the Greek Church it's overthrow is entirely to be ascribed. And hence we cannot be surprised, when we read the narratives of those terrible calamities which were brought upon it, first by the Saracens, and subsequently by the Ottoman race.

In the annals of our own nation we find, that the cheerful simplicity of manners, which adorned the characters of our earliest Reformers, commanded the admiration equally of their own, and of every succeeding age. The complexion of the times, indeed, in which they flourished was in no respect more discernible than in the use of many pompous rites, and the introduction of pecuniary compensations for sin, which contributed to weaken the principle of virtue, and in a great measure to destroy the necessity of good works. Hence, the genuine worth of a holy life was exceedingly depreciated.—But a more pleasing scene discovers itself to our view. The volumes of Scripture, which had been long sealed up from the common people, were no sooner opened and explained to them, than the mists of error vanished away, and the lovely truths of the Gospel were sincerely acknowledged and admired. Those venerable persons, whom the Protestant Religion denominates her champions, shone as lights in the world;

while the first Reformer, a native of this county*, called by one of our old writers 'ENGLAND'S MORNING STAR,' rendered himself justly celebrated for the extent of his learning, the energy of his eloquence, and the unblemished purity of his life. Surely, the tribute of unfeigned respect is ever due to the memory of these exalted characters. They were *acceptable to God, and approved of men*†. *Their name liveth for evermore. The people will tell of their wisdom, and the congregation will show forth their praise*‡.

Christianity has been represented by it's adversaries as tending to debase the state of man, by injoining humility and self-denial, detaching us from every worldly pursuit, deadening our eagerness for glory, and extinguishing those sparks of ambition which rouse the mind to activity and vigour. And it must be allowed, that the acquisition of popular applause is never suggested in the Gospel as a motive to animate us in the discharge of our duty. That Gospel holds in little estimation those objects, upon which the pride of man is apt to fix; wealth, and honour, and secular wisdom. But it proposes to us, in their stead, more powerful incentives to exertion. The glow of emulation and virtuous zeal is kindled in our breasts by the desire of advancing

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* JOHN WICLIFF, distinguished among his contemporaries by the title of 'the Evangelical Doctor.'

† Rom. xiv. 18. ‡ Eccl. xliv. 14, 15.

the glory of God. Such is the doctrine of the text. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.* And with this aptly corresponds the admonition of St. Peter to his new converts: *Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation**. Thus are we encouraged to recommend ourselves by the unsullied integrity of our moral conduct: not to place our lamp under a bushel; but to bring it forth, in order to display it's light. Is it not the most honourable of all incitements for a frail and dependent being to exert itself, with indefatigable assiduity, in glorifying it's Almighty Creator? If that great and wise Being has graciously condescended to accept the services of the children of men, nay in some measure even to derive glory from them, shall we not eagerly endeavour to deserve his favour? Let the gloomy inhabitant of the cloister seclude himself from the eye of the world; the influence of his virtues is lost, like the flower of the wilderness, which wastes it's sweets unnoticed. A life of indolence and supineness is truly dishonourable. The duties of a Christian are represented in terms ex-

* 1 Pet. xi. 12.

pressive of unceasing vigilance. To rival the diligence of the merchant, who labours with unwearied toil to obtain *the pearl of great price*—to have our *loins always girt*, like the traveller, who pursues his journey with unremitting earnestness—to run the race with the anxious solicitude of a candidate for the Pythian or the Olympic wreath—such are the images employed to illustrate the toils, and the difficulties, of our Christian vocation.

The ambition of pleasing his Creator (and what more glorious ambition can sway the mind of man?) should impel every individual to aspire after the highest attainments of goodness. How elevated, therefore, should be the character of that order of men, which is more immediately set apart for the service of God*! To all the disciples of Christ the direction in the text is applicable; but more emphatically so to the appointed dispensers of his Word. And surely it was never more seasonable than in the present age, when the most important truths of Revelation have been boldly contradicted, and the inspiration of the Sacred Writings only not denied; when those writings have been rudely

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* *Cùm omnes omninò disciplinam tenere oporteat, multò magìs præpositos et diaconos curare hoc fas est, qui exemplum et documentum cæteris de conversatione et moribus suis præbeant.* (Cyprian. Epist. 62, § 2.)

mangled by the licentiousness of criticism*, and the Gospel of the eternal Son of God nearly reduced to a level with the Koran of Mohammed. Some happy effects, indeed, have hence originated, as evil is frequently productive of good. Of the lucubrations of those persons, who lift up the hand of parricide against that Church to whose bounty they owe their bread, it is sufficient to observe, that they speedily sink into obscurity. The incessant exertions of the avowed enemies of our faith have incited pious and learned men to examine the grounds, and defend the cause, of our common Christianity†. To the laboured apology of one author, and the heterogeneous compositions of another, we owe the successful efforts of true genius and profound erudition.

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* Every encomium is due to the judicious and temperate criticisms of a *Lowth* and a *Kennicott*, a *Blayney* and a *Newcome* on the Old, and of an *Owen* and a *Barrington* on the New Testament. The rash hand which, against the authority of MSS. and with all the temerity of conjecture, dares to erase whole chapters, with a view merely to support the hypothesis of the present moment, is here alluded to.

† "It has pleased the divine wisdom never yet to leave Christianity wholly at leisure from opposers; but to give it's professors that perpetual exercise of their industry and zeal. And who can tell if, without such adversaries to rouse and quicken them, they might not in a long tract of time have grown remiss in the duties, and ignorant in the doctrines, of religion?" *(Dr. Bentley's Sermon at a public Commencement at Cambridge.)*

Need I to add, that the endeavours of a well-known Historian to sully the purity of our holy Religion have given birth to many truly-valuable publications, in which it's transcendent excellence is powerfully asserted and happily confirmed. And here one rule obviously suggests itself to our notice. The most accomplished critic of antiquity has advised those, who are desirous of excelling in composition, to inquire how the best authors would have expressed themselves on the subjects before them; and thus to catch the spirit, as it were, of these inestimable writers*. Let the same lesson be observed in the regulation of our conduct†. Amidst the wild extravagance of opinions, and the open profligacy of manners, which almost every where prevail, when we see the essential doctrines of our Church attacked by the sneer of profaneness—in these and similar cases, let us reflect how St. Paul, or St. John would have acquitted themselves: how the first would have discovered the most fervent zeal in the cause of his Religion, and the latter would have breathed the genuine spirit of charity and love. Or if the examples of men particularly favoured with the influx of divine grace be

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* Longin. de Sublim. § 14.

† Epict. Enchirid. 51. *Aliquis vir bonus nobis eligendus est, ac semper ante oculos habendus; ut sic tanquam illo spectante vivamus, et tanquam illo vidente faciamus.* (Senec. Epist. xi.)

deemed too elevated for us, let the pattern of the venerable HOOKER *, or the devout HERBERT †, be ever before us. Animated by their truly-apostolical labours, let us endeavour to exhibit in ourselves a faithful transcript of their humility, their placid and sanctified learning, and their pious and primitive deportment. In the history of their lives, as in a polished mirror, we behold the lovely union of those qualities, which adorn the temper and exalt the character of a Christian Pastor. What though neglect, or obloquy, or contempt should be our portion? Such, also, has been the portion of the best of men. Even our blessed Lord himself experienced the bitterness of wrath, and the virulence of censure. How then dare we, his humble followers, hope to

* May I be allowed to adduce the well-known testimony formerly given to the literary merit of this excellent person? The learned Doctor Sanderson having read to Pope Clement VIII. Hooker's first book of 'Ecclesiastical Polity' in Latin, his Holiness said, "There is no learning that this man hath not searched into; nothing too hard for his understanding. This man, indeed, deserves the name of an author: his books will get reverence by age; for there are in them such seeds of eternity, that if the rest be like this, they shall continue till the last fire shall devour all learning."

† It will not surely be deemed presumptuous to recommend the diligent perusal of the little Tractate, entitled "A Priest to the Temple," published by Mr. George Herbert. The simplicity of language, and the fervor of piety, which pervade this work, abundantly compensate some singularities observable in it, which may be attributed to the age in which it was written.

escape the same injurious treatment? But let not this prompt us to a relaxation in our endeavours. Let not our light be, in consequence, rashly and hastily extinguished. Rather let it continue to spread it's benign influence around us with unabated lustre.

The Church of England has long been happy, and I trust will ever continue so, under the government of wise and good men; while her parochial clergy have generally merited the highest applause by their learning, their piety, and their moderation. We may affirm, however, without incurring the imputation of temerity, that such bright examples have not conduced to lessen the quantity of vice and profaneness in the degree which might reasonably have been anticipated. And it is painful to remark that, in spite of the exertions of some few individuals, more energetic means are still wanting to produce an extensive and permanent reform. But shall this discourage us? Shall our zeal be slackened, from a notion that the times cannot bear any vigorous display of it? This would be to conduct the work of God by the short-sighted maxims of worldly policy. Our assiduity should never be at a stand. It becomes us, with the ardour of Nehemiah and his faithful builders, to be continually upon our guard. While we dispense the lessons of instruction to the people, and press upon them the necessity of a good life, it is our duty

likewise by the amiableness of our behaviour to illustrate the power of godliness; alienating ourselves, as much as possible, from the unedifying conversation of the world by rigid temperance, and by a humble and holy life. The Apostle has expressed himself, upon this subject, in a manner peculiarly emphatical: *Thou art inexcusable, O man, whosoever thou art, who teachest another, and teachest not thyself. Thou who knowest God's will, and art a guide of the blind, a light to them which are in darkness, an instructer, and a teacher, through breaking the law dishonourest thou God**?

To lead mankind to immortal happiness being the point to which all our studies ought to converge, how can we better make *our light shine before men*, or better support the dignity of the ministerial function, than by a sedulous inquiry into the learning of the Inspired Writings; an inquiry worthy of every Christian, gentleman, and scholar? Let it not be deemed merely declamatory, to press upon you the duty of searching those heavenly volumes with unremitting diligence. Whether we examine the historical, the prophetic, or the doctrinal parts of Scripture, we shall find them much more worthy of regard than the most elaborate compositions of Greece or Rome. The mysteries of Christianity are not intended simply to divert the imagination;

* Rom. ii. 1, 18, 19, 20, 21, 23.

they are the aweful truths of that glorious Gospel which is committed to our trust, and therefore demand our most serious attention.

"When Moses and Elias," says the celebrated Mr. Boyle, "left their local, not real heaven, and appeared in glory to converse with our transfigured Saviour on the Mount, their discourse was not of the government of kingdoms, the engagement of great armies, conquests, and revolutions of empires; but they discoursed upon the chief subject of the Inspired Book, the decease which he should accomplish at Jerusalem, those meritorious passions, that miraculous death, that were to redeem and save a whole world." Surely then, when we consider these Books, dictated by the Spirit of God, as faithfully recording the actions of that Divine Master, under whose banners we have the honour to serve—we ought most earnestly to apply ourselves to the acquirement of the wisdom therein contained! Thus shall we be better enabled to comprehend the grand design of man's redemption: better prepared to contend with the herd of shallow deists, and atheistical freethinkers: better supplied with every rational argument to combat the insolence of profaneness, and the bigotry of enthusiasm; to admonish with patience, and to rebuke with boldness; to strengthen the weak, and to instruct the doubtful. And thus may we be truly said *to make our light shine before men.*

Yet let it ever be remembered, that all human erudition should be subservient to the cause of practical Religion; that the most extensive knowledge and the most cultivated understanding, all the learning of rabbies and philosophers, will be of very little import, unless there be also a practice strictly conformable to our holy profession. The life of a Christian is the best comment upon his doctrine; and the only true end of every literary accomplishment is, to amend the manners and improve the heart, to make men good citizens and good Christians. It may not be the lot of every minister of Christ to receive the just reward of his labours upon earth; for we see many Clergymen consigned to oblivion, who have an indisputable claim to public reward: but such may console themselves with the reflexion, that to promote the spiritual good of others will finally exalt the humble minister of Christ to that place, where *they that be wise* (or, as it might be rendered with more propriety, *they that are instructers*) *shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever**.

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* Dan. xii. 3. Thus it is translated in the margin of our Bible; and in Joye's 'Exposition of Daniel the Prophete, 1545;' *Also the teachers shall shyne lyke the brightnes of the fyrmamente: and they, whiche brynge many to the knowledge of the rightwyse making, shal shine perpetually lyke the starres.*

AN ADDRESS

DELIVERED

TO THE CLERGY OF THE

DEANERIES OF *RICHMOND,*

CATTERICK, AND *BOROUGHBRIDGE,*

Within the Diocese of CHESTER.

At the Visitations held June 9 and June 14, 1792.

(Newcastle upon Tyne, n. d.)

ADVERTISEMENT.

If the following short Address, published at the earnest request of a much-esteemed friend, should in the smallest degree answer the intention of the writer, he will deem no apology necessary for obtruding it upon the public. It does not become him, in his retired and sequestered situation, to utter the language of authoritative admonition. He wishes to incite the younger Clergy to a regular habit of study. Such a habit, exclusive of the singular advantages of literary improvement, will naturally tend to form their moral character, and to make them not only good scholars, but which is of much more momentous consequence, good Christians and faithful Ministers of the Gospel.

He cannot sufficiently express the satisfaction, which he has experienced from the indulgent and liberal attention shown by the respectable and learned Clergy of the three Deaneries of Richmond, Catterick, and Boroughbridge to a Declaration which he had the honour to propose to them. Presuming themselves to be called upon by the Royal Proclamation, they have, at this critical juncture, publicly avowed their firm and zealous attachment to our present ecclesiastical and civil Constitution*. And, assuredly, no exertions will

* This was the first proposal of the kind made at a meeting of the Clergy. Every good citizen must observe, with satisfaction, that measures to the same purport have been adopted by both Clergy and Laity in almost all parts of the kingdom.

ever be wanting on their parts to inculcate upon the minds of the people, within their respective parishes, a grateful sense of the great happiness and security which we of this nation enjoy—to restrain that ardor for licentious innovation, which ambitious men have endeavoured to excite—and thus effectually to oppose the alarming tendency of the many insidious publications now in circulation which, under the plausible pretence of urging the necessity of a Reform in Church and State, seem calculated to destroy every principle of subordination. "If," says a late amiable Prelate, "there be a blessing for him who reconciles individuals at strife, or families when divided, there must be a double portion for those who infuse into a nation the spirit of peace, and with a godlike beneficence check that rising storm, which would tear us away from our comforts, our possessions, our liberties, and our lives."

An ADDRESS, &c.

Reverend Brethren,

I am duly sensible that every attempt, which tends to advance the cause of Religion, will always obtain the suffrage of your praise. I cannot, therefore, pass over in silence the affectionate attention, with which our Diocesan has endeavoured to augment the stipends of the Assistant Curates. It has been the subject of frequent complaint, that a small and contracted payment has been allotted to them. May we not hope, that this complaint will gradually cease? I say, 'gradually;' for even the best plans, promoted with the best intentions, are not crowned with immediate success. May we not hope, that a comfortable and liberal allowance will be cheerfully dispensed to those of our brethren, who are yet in an inferior department in the Church, unadorned by title, and undistinguished by station*? They are surely many of

* A numerous meeting of the inferior Clergy in the county of Lancaster was held at Preston, September 12, 1786, with a view to present a petition to Parliament, praying for such a redress of their grievances as the legislative authority might in

them deserving, highly deserving, of peculiar esteem. Nor can it fail of giving infinite satisfaction to an ingenuous mind to foster and encourage modest merit, and to sweeten the cares and solace the disquietudes of life to the humble and unassuming probationer*. In the mean time, let not the murmur of discontent, much less the petulant language of chagrin, drop from

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in their wisdom think proper to grant, consistent with the general interests of the Church. It is much to be lamented that their Diocesan, the present Bishop of London, was not consulted previously to the appointment of the meeting. By submitting their plan to his inspection, they might have availed themselves of his kind assistance and advice. It was agreed to make an application for "the extension and enlargement of Queen Anne's Bounty." As that noble charity has hitherto fully answered the purposes of it's institution, particularly in the diocese of Chester, in which more than three hundred livings have been augmented since it's first establishment in 1708, would it not be a hazardous attempt to divert it into another channel? It is most earnestly to be wished, that in due time some effectual means may be introduced to alleviate the hardships, under which Assistant Curates occasionally labour.

* "Those of higher form in learning, dignity, and wealth ought not to despise poor vicars and curates; but, on the contrary, the poorer they are, they ought to pity and encourage them the more, since they are of the same order, only the one are more happily placed than the other. They ought, therefore, to cherish those that are in worse circumstances, and encourage them to come often to them; they ought to lend them books, and to give them other assistances, in order to their progress in learning." *(Burnet's Pastoral Care.)*

his lips: let him not complain, that he is confined to the obscure walks of private life. A strict and conscientious discharge of duty is the most honourable road to pre-eminence. If disappointment should blast every hope, that is more than a counter-balance to the want of secular emolument *. Of two of the most learned writers of their age, and the best interpreters of the prophetic parts of Scripture, one † enjoyed only the scanty pittance of a college fellowship, and the other never rose above a poor vicarage in this northern county ‡. Nor did this their

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* *Nec indecorè appetentes erimus (modò sapere et benè audire atque adhiberi seriis negotiis cordi est) aut dulcis lucelli aut gradûs cujuslibet altioris. Non sunt, experto credite, non sunt tanti vel honores vel reditus amplissimi Ecclesiasticis destinati, ut à quopiam enixè cupiantur. Multum habent solicitudinis, non parum forsan invidiæ, veræ delectationis nihil; nisi quoties occurrit, occurrit autem rarò, insignis benefaciendi occasio.*

(Secker, Oratio Synodalis.)

† The venerable Joseph Mede. His own words, of beautiful simplicity, express the moderation of his wishes; "if he might obtain a donative *sine curâ* of so much value as, together with his fellowship, should enable him to keep a horse for his recreation, he would set up his staff for this world."

‡ Charles Daubuz, M. A. vicar of Brotherton, near Ferrybridge in Yorkshire, and author of 'A Perpetual Commentary on the Revelation of St. John.' He published, also, a work entitled '*Pro Testimonio Flavii Josephi de Jesu Christo contra Tan. Fabrum et alios*,' 12mo, Lond. 1706.

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lowly situation discourage them in the pursuit of biblical knowledge, extinguish the ardor of

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He was born in the province of Guienne in France, in 1674. His only surviving parent, Julia Daubuz, professing the Reformed Religion, was driven in 1686 from her native country, by that relentless persecution which preceded the revocation of the Edict of Nantes. She, with her family, found an asylum in England, where many of her distressed countrymen were known to enjoy an undisturbed liberty of conscience and the free exercise of their religion. Charles her son, destined to the ministry from his earliest years, was admitted a Sizar of Queen's College, in the University of Cambridge, January 10, 1689. He obtained his first degree in arts, January 13, 1693, and was appointed librarian of his college in the same year; which office he held till August 10, 1695, when he probably left the University. In 1696, he was elected to succeed Mr. Thomas Balguy, grandfather of the very respectable Archdeacon of that name, as Master of the Free Grammar-school at Sheffield, over which he continued to preside till 1705, though by other authorities he is said to have relinquished the situation in 1699. The Archdeacon's father, Mr. John Balguy, was one of his pupils. In 1697, he became B. A., and two years afterward was presented by the Dean and Chapter of York to the vicarage of Brotherton, a small village near Ferrybridge, in the West-Riding of Yorkshire. This vicarage, of the annual value of sixty or seventy pounds, was all the preferment he ever enjoyed. To support a numerous and infant family (for at his death in 1717, he left a widow and eight children, the eldest not quite fourteen years of age) he was under the necessity of engaging himself in the education of several gentlemen's sons in the neighbourhood. Yet, notwithstanding his contracted income, he made some additions to the vicarage-house. A few years ago, when part of it was repaired, three golden coins of the reign of Louis XIV. were found in the wall, which were no doubt placed

their studies, or cool the zeal with which *they searched the Scriptures daily.* The choicest and

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placed there by Mr. Daubuz. He was a constant resident in his parish until the time of his death. His remains were interred in the church-yard of Brotherton, at the east end of the church; and a neat marble slab, erected to his memory, is still extant near the east window: but the inscription upon it, commemorating also the death of his son, his mother, and two grandsons, is now nearly defaced.

He is said to have been in his person tall and graceful—of a strong and healthy constitution, and swarthy complexion—wearing his own black hair flowing in curls—his voice full of energy, with a most persuasive and impressive delivery of his sermons. He always retained the character of a pious, humble, and benevolent man. His parishioners, who long regretted the loss of their excellent pastor, loved and respected him.

Claude, one of his sons, educated at Katharine Hall, Cambridge, where he proceeded B. A. in 1726, and M. A. in 1749, was honoured with the notice of the family of the Ramsdens of Byrom, in the parish of Bretherton; and through their patronage held, for some years, the vicarage of Huddersfield. He was subsequently presented by Sir George Savile, Bart. to Bilsthorpe, a valuable living in Nottinghamshire; and was, also, a prebendary of Southwell. He died at Huddersfield, while on a visit to Lady Ramsden, September 13, 1760, in the fifty-sixth year of his age, and was buried near his father. His memory is held in much estimation at Huddersfield, where he is frequently spoken of as a clergyman of great learning and merit. His library was sold, by Whiston and White, in 1763.

Mr. Daubuz, the subject of this paper, always discovered a most ardent attachment to sacred literature. The intervals of leisure, which his employments afforded him, he devoted to his professional studies. In the privacy of Brotherton, un-

purest blessings of life are probably to be found in the bosom of retirement; in those sequestered

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unpatronised and unrewarded, he composed the whole of his Commentary on the Apocalypse, with an elaborate Preliminary Discourse concerning the principles upon which that revelation is to be understood. Were I inclined to use the embellishments of panegyric, I might expatiate at large upon his singular modesty—his extensive and accurate knowledge of the Greek and Latin authors—his happy application of that knowledge in elucidating the words of prophecy—his intimate acquaintance with the symbolical character and language of the Eastern nations—and his temperate and discreet judgement, totally removed from the indulgence of wild or capricious conjecture.

The following anecdote was communicated to me from the best authority:—When he had finished his Commentary, he went to Cambridge to consult Dr. Bentley, the great critic of the age. The Doctor, as it is supposed, thinking that Mr. Daubuz would outshine him in learning and eclipse his glory, *or (which is more probable) knowing that works of that kind, however excellent they might be, were little relished in those times,* did not encourage him to publish it. Upon which Mr. Daubuz returned home, wearied in body and unhappy in mind, sickened of a pleuritic fever, and died in a few days. The book was published soon after his death.

(See Nichols' Literary Anecdotes, VIII. 372.)

His merits, disregarded during his life-time, have not been treated with due justice, even since his decease. The pleasure, which in the course of my studies I have derived from his writings, has induced me to propose some inquiries concerning him, and to contribute my mite of grateful respect to his valuable qualities.

His saltem accumulem donis, hoc et fungar inani
Munere. .....Virg.

Mr. Lancaster, vicar of Bowden in Cheshire, a gentleman not

and tranquil abodes, where religion, virtue, and science mutually support and adorn each other, and where we may experience without alloy the sweetest of all pleasures, a regular and

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not unknown by his own writings on Daniel ix. &c. 1722, in 1730 newly modelled and abridged the Commentary above mentioned; observing, in his dedication to Dr. Potter (at that time Bishop of Oxford) that "this great work of Mr. Daubuz lay concealed from, and is even as yet but little known to the learned world; which, however prejudiced persons might be against reading any thing of this nature, by reason of the numerous and absurd explications which have been given by others, would scarcely have happened, if his work had been ushered into the world under the patronage of some learned name."

We cannot but lament, that the strange and unaccountable prejudice, which has long impeded the study of the Apocalypse and some other prophetic parts of Scripture, should have rendered the literary reputation of this eminent divine less conspicuous. It is an easy matter to treat with ridicule the discussion even of the most serious subjects. No efforts of superior genius are required to represent the explication of a prophecy as a fortunate conjecture, or to resolve it into the fervor of credulous enthusiasm, or the inventions of a lively imagination. But in the present improved state of scriptural knowledge, a humble and cautious discretion, under the guidance and good blessing of God, if it does not afford clear and solid conviction, will at least command our approbation. Facts are stubborn things: the evidence, which they adduce, is irresistible. If an ingenuous appeal to them, adjusted by a prudent and chastised criticism, uniformly conducts us in the examination of these inspired pages, no consequences can result from our researches in any degree hostile to the authority of Revealed Religion.

habitual progress in the path of useful literature *.

Another instance of tender regard to the improvement of the younger Clergy commands our approbation and applause. It will readily occur to you, that I allude to that method of study, which has been kindly recommended in a tract printed at Chester, wherein is given a copious list (with the prices annexed) of those books, that may prove serviceable to the theological student †. And here a spacious field is opened to us. No confined, no narrow system is pointed out. The doctrines of our Church claim a much higher, a much nobler origin than the assertions of a Calvin or a Luther, even the AUTHORITY OF THE WORD OF GOD. It must, surely, be of vast consequence to a young

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* *Inter cuncta leges, et percunctabere doctos,*
Quâ ratione queas traducere leniter ævum;
Quid minuat curas, quid te tibi reddat amicum:
Quid purè tranquillet; honos an dulce lucellum,
An secretum iter et fallentis semita vitæ.
(Hor. Ep. ad Lollium.)

† 'A List of Books recommended to the Younger Clergy and other Students in Divinity, within the Diocese of Chester. The Second Edition enlarged: to which is added, the learned Mr. Dodwell's Catalogue of the Christian Writers, and genuine Works that are extant of the three first Centuries, together with an Extract from his Second Letter of Advice, &c.' A much improved edition has been recently printed at Oxford.

man to be rightly informed, where he is to apply for the acquirement of that knowledge, which will facilitate to him the understanding of the Scriptures; and, perhaps, there never was greater occasion for prudent directions in this matter, than in the present age. The press teems every day with publications of a most dangerous tendency, professedly calculated to weaken the faith, and to destroy the hopes, of the good Christian. Of this kind is a work intended to prove "the Inexpediency of Public Worship." Let the proposition advanced by the author of this performance be once allowed, and the very appearance of Christianity will be banished from among us; the gloomy days of paganism will instantly revive, and the iron age of ignorance be again restored. There is, surely, little occasion for any strength of argument to convince the calm and dispassionate inquirer after truth, that no institution can so much promote the glory of God, or so directly tend to the good of man, as that of public devotion. It may justly be called the very life and soul of religion; that which animates, unites, and moves the whole Christian world*.

But I trust, that the House of God will continue to be *the House of Prayer*; and that even the common people are too well acquainted with their duty to be deluded by a vain and subtile sophistry. I

* See, on this subject, Hooker's Eccl. Polit. V. 24.

trust that they will always retain a proper reverence for, and a regular use of, our Common Prayer-book, which with all it's real or imaginary defects is, perhaps, the most valuable human composition ever penned. The incomparable Grotius, whom we cannot suspect of a partial attachment to our Church, was so enamoured of it's beauties as to declare, that none of the Primitive Churches can challenge a comparison with it in it's approach to genuine excellence*. To destroy the pernicious effects of such publications as I have mentioned, no remedy can be found more efficacious than a diligent and methodical study of the Sacred Writings, with an attentive perusal of the works of those good and learned men, who have uniformly devoted their labours to their explication. Of such works, composed at different times and under different circumstances, the merit, of course, is various. Hence arises the obligation which the young student owes to the hand, that has carefully culled and faithfully selected for him those which deserve a preference. And it is pleasing to remark, how much a critical examination of the Inspired Volumes has been of late successfully cultivated. All the prophetic and poetical books of the Old Testament have been

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* "Our worship is the perfectest composition of devotion that we find in any Church, ancient or modern."

(Burnet's Conclusion of the 'History of his Own Times.')

translated anew, and enriched with annotations happily elucidatory of the sacred text. A new version of the book of Genesis has long employed the industry of a person truly accomplished in the knowledge of the original. And there is no doubt, but that due attention will be paid to the remaining parts of the Bible: so that no encouragement is wanting to excite us to an unremitting diligence in our professional studies*, nor can any age since the Reformation boast of more noble advantages for the improvement of theological literature; and we may reasonably expect that the character of an English Divine, as it has hitherto been highly distinguished in the page of the ecclesiastical historian, will continue to shine forth with undiminished lustre.

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* "To the study of the Scriptures, history comes in as a noble and pleasant addition, that gives a man great views of the Providence of God, of the nature of man, and of the conduct of the world; will give an easy and useful entertainment, will furnish one with great variety of good thoughts, and of pleasant as well of edifying discourse. As for all other studies, every one must follow his inclination, his capacity, and that which he can procure to himself. The books, that we learn at schools, are generally laid aside with this prejudice, that they were the labours as well as the sorrows of our childhood and education. But they are among the best of books. The Greek and Roman authors have a spirit in them, and a force both of thought and expression, that latter ages have not been able to imitate."

(Burnet's Pastoral Care.)

A DISCOURSE,

DELIVERED TO THE

CLERGY OF THE DEANERIES

OF

RICHMOND, CATTERICK, AND BOROUGHBRIDGE,

WITHIN THE DIOCESE OF CHESTER,

AT THE VISITATIONS HELD JUNE 20, AND JUNE 25, 1793,

AND PUBLISHED AT THEIR REQUEST.

"If it be the cause of God which we handle in our writings, let us handle it like the Prophets of God, with quietness and moderation, and not in the violence of passion." ..... (Mr. JOHN HALES, of Eton.)

INSCRIBED TO THE CLERGY OF THE THREE DEANERIES.

(York, 1793.)

A DISCOURSE, &c.

It was usual with Henry VII., who has been held to be one of the wisest of our kings, to prefix these words to his treaties of alliance with foreign nations: WHEN CHRIST CAME INTO THE WORLD, PEACE WAS SUNG; AND WHEN HE WENT OUT OF THE WORLD, PEACE WAS BEQUEATHED. Nor could the choicest of earthly blessings have been more emphatically recommended to us. In the pages of the Gospel the lessons of peace are uniformly inculcated, and with peculiar energy. While the poets, the philosophers, and the historians of Greece and Rome, pathetically lament the miseries of discord, they are warmed with all the animation of enthusiasm in describing the advantages of unanimity and good-will. Is it not, then, an ungrateful task to reflect upon those tragical events, which have resulted from dissensions and disputes among men? The lovely system of Christianity, which was ushered into the world with the utmost simplicity and clearness, has been miserably split into sects and factions. An acrimony, proverbially unrelenting, has too

often dissolved that band of kind affection, which ought to unite us together as disciples of the same Master and servants of the same Lord.

If an inviolable regard to peace be highly incumbent upon all occasions, is it not peculiarly so when the interests of religion are concerned? If, in our secular connexions, it be essentially necessary to cultivate the duties of candour and moderation; much more will it be so, when the subject is of the greatest moment. The serious aspirant after religious truth will banish from his bosom every sentiment of passion, nor will he express himself in language contrary to the rules of propriety. Whatever superiority he may appear to claim in the support of his own tenets, he will not triumph with the exultation of victory: he will not wound the feelings of any adversary with cruel and rancorous reproaches. His chief satisfaction will be, that he has happily combated the principles of error, and detected the mistakes of others with success.

The writings of Plato and Cicero afford us a splendid pattern of that liberality of mind, with which every important subject of debate ought to be canvassed. In their several philosophical disquisitions, the language of dispute is conducted with an ingenuous freedom: no harsh and savage invectives; no irritating words of contumely and insult; no dark, or oblique insinuations. On the contrary, are they not equally to be admired

for urbanity of discourse, and benignity of sentiment? Socrates is always exhibited to our view, as urging his arguments in the gentlest and most persuasive manner, opposing his antagonist without any exuberance of anger, and thus properly advancing the cause of truth. But the brightest exemplar is that of Jesus Christ, *than whose doctrine never was any thing more merciful and humane.* And it must be acknowledged, that the best divines of our Church have invariably distinguished themselves by their primitive and apostolical moderation—as humble, and meek, and dispassionate defenders of their Christian faith. What can be more truly noble than such a declaration as this? "I shall give my judgement without any sharpness or bitterness of speech, for I am resolved not to be angry with any men of another persuasion, as knowing that I differ just as much from them as they from me*." Alas! in some

* "But I see it is possible for a man to believe any thing, that he hath a mind to; and this to me seems to have been permitted to reprove the vanity of man's imagination and the confidence of opinion, to make us humble, apt to learn, inquisitive, and charitable. For if it be possible for so great a a company of men, of all sorts and capacities, to believe such impossible things, and to wonder that others do not *eandem insaniam insanire,* it will concern the nicest man alive to be inquisitive in the articles of his first persuasion, to be diligent in his search, modest in his sentences, to prejudice no man, to reprove the adversaries with meekness and a spirit conscious of human weakness and aptness to be abused." *(Bishop Taylor.)*

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modern writings we observe an unpleasing contrast. They have been often made the vehicles of unjust calumny, in which the fairest characters are introduced with manifest partiality. In order to suit the vitiated taste of the reader, anecdotes are interspersed unsupported by the faintest shadow of authority, and tending only to lessen that veneration which is ever due to superior merit. Thus the amiable qualities of two great and good prelates have been rashly depreciated *. In lives adorned with the practice of every virtue, and embellished with every literary attainment, pretexts founded upon zeal without knowledge have been cruelly dragged forth into public light, and commented upon with a seeming degree of pleasure; while few allowances are made for the weaknesses incident to humanity, or for those peculiar

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"I confess that I found regret in the nature of the employment; for I love not to be as, as St. Paul calls it, one of the *disputers of this world.* For I suppose skill in controversies (as they are now used) to be the worst part of learning, and time is the worst spent in them, and men the least benefited by them: that is, when the questions are curious and impertinent, intricate and inexplicable, not to make men better, but to make a sect." *(Bishop Taylor.)*

Such sentiments as these place the Christian bishop far above Plato, Cicero, Socrates, or any of the heathen moralists.

* See a Review of the Life and Character of Archbishop Secker, prefixed to the first volume of his Sermons, pp. 57—97; and the Preface to the second edition of Bishop Butler's Charge.

circumstances which might probably excuse or extenuate some errors in their conduct. But it is a consoling reflexion, that the veil of oblivion will be thrown upon every dark attempt to tarnish the fame of a good man. The influence of truth is all-lovely and all-powerful. Whatever temporary eclipse may extend a cheerless and chilling shade, the gloom will at length be happily dispersed, and a brightness succeed pure and unsullied as the fountain of light.

It is well known, that the appearance of a certain text, in the First Epistle of St. John has been productive of much discussion among critics and commentators; discussion, agitated with a very blameable harshness of language. And it is exceedingly to be regretted, that in some late applauded publications upon this subject, the writers have gone far beyond the limits of good temper, indulging themselves in the use of such terms as can bring no credit even to the best cause. A wise man will cheerfully make a much nobler sacrifice than that of a single text, rather than violate the charity and candour which ought always to have a place in his breast. I do not mean, nor is it of the least consequence for me, to hint my sentiments on the genuineness of this text. To the great doctrine, which the general tenour of Scripture teaches, I subscribed in my earlier age; and still humbly revere, and from my heart, and after the closest and most

unremitting inquiry, acknowledge the sacred doctrine—*There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are One.* But that violence of zeal must surely be condemned, which bursts forth into any intemperance of passion. If the controvertist consults his own honour, and the real service of the cause which he endeavours to support, he will confine himself within the strict bounds of decorum, and permit no heats, no personal animosities to interpose their baleful influence. As a generous advocate for truth, instead of exasperating his opponent by bitter and angry words, he will be ambitious to convince him by clear and cool reasoning.

A dispute, which above half a century ago engaged universal attention, is now scarcely mentioned *. The many volumes, to which it gave occasion, sleep undisturbed on the shelf; and the ardor of curiosity, with which they were once inspected, is no more. Of so momentary a duration is the applause paid to such compositions; while those writings, in which the doctrines and precepts of our holy religion are seriously and practically explained, will be always read with pleasure and advantage by the wise and the good. And it frequently happens, that the

* It would be difficult merely to enumerate the tracts, that were written on the occasion of the Bangorian Controversy.

first emotions of resentment, which arise in the mind of the controvertist, are succeeded by deep and penitential anguish. When Bishop Fisher was commended for his great pains in the confutation of Luther's books, he uttered a fervent wish, that 'he had spent all that time in prayer and meditation, which he had thrown away upon useless wranglings.' "I have lost a world of time," said the learned Salmasius, upon his death-bed; "if I had one year more, I would spend it not in idle disputations, but in reading David's Psalms, and Paul's Epistles."

The author of 'The Origin of Arianism Disclosed,' a work replete with erudition, has remarked, that there is in the present age "a rising aversion to Theological Controversy." From this position he infers an indifference or lukewarmness in religious matters; or, to use his own words, "a frigid apathy of moderation concerning all the fundamental articles of our religion." Now, allowing the fact, I find myself strongly inclined to draw a different conclusion. The Gospel was preached to the poor: our Divine Master announced his doctrines in a language so plain and intelligible, so free from every species of ambiguity, that the common people *heard him gladly*. These doctrines require no refinements of improved science, no tricks of scholastic sophistry, to explain or to illustrate them. A teachable and an honest disposition of mind

cannot fail of confirming us in the essential principles of our Christian faith, and making us *wise unto salvation.* To what purpose, then, should the candidate for future happiness be prompted to embarrass himself in the intricacies of controversy? What avails it to him to indulge the wantonness of vain and unprofitable speculation? The sum and substance of our Christian profession consists in faith and practice;—in that faith and in that practice, which are equally obvious to the rich and to the poor, to the accomplished scholar and to the unlettered peasant*. I cannot, therefore, forbear to anticipate better things: I cannot but intimate my hopes that the time is approaching, when (as our venerable Hooker expressed himself) "a few words, spoken with meekness and humility and love, will be more acceptable than volumes of controversies, which commonly destroy charity, the very best part of the true religion."

It is scarcely possible, but *that offences should*

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* It is an excellent admonition given by Jeremy Taylor, whom I have already quoted, and of whom Dr. Bentley used to say, that 'he was one of the greatest scholars England ever produced:' "Read the Scripture diligently, and with an humble spirit; and in it observe what is plain, and believe and live accordingly. Trouble not yourself with what is difficult, for in that your duty is not described."

come. In the present scene of things a discrepancy of opinion upon many propositions must inevitably happen. Mutual forgiveness and mutual indulgence are, therefore, absolutely necessary. Every thing should be avoided, which has the least tendency to inflame. The writers upon medical subjects have given some recent instances of persons, who, though to outward appearance they have no deficiency in their organs of sight, are yet incapable of distinguishing one colour from another. You will commiserate their disorder without nurturing the faintest resentment against them. Why are we not equally affected toward those, who view some passages of Scripture in a different light from ourselves? Pity is due to the weaknesses, and to the prejudices, of our fellow-creatures. Nor will a diffidence in his own opinions be any disgrace to the character of the most able and enlightened critic.

The great philosopher of this nation was so averse from dispute, as to show a strong desire of relinquishing the honour he derived from one of his most sublime discoveries, rather than enroll himself under the banners of controversy*. In him shone conspicuous that celestial spirit

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* The history of the dispute between Sir Isaac Newton and Mr. Leibnitz, on the invention of the Method of Fluxions, is accurately related in the *Commercium Epistolicum.*

of wisdom, which prefers an undisturbed tranquillity of mind to the glare of literary pre-eminence. Surely, then, it would be highly praise-worthy to preserve the same equanimity of temper in every religious debate; to entertain a full assurance, that truth can never suffer either from the fallacious artifices or the hardy misrepresentations of her foes; and that her votaries can never do her more substantial harm, than when they transgress the limits of Christian meekness and moderation.

The disputes, which have at various times distracted the peace of the Church, have frequently turned upon frivolous matters, or upon points of inquiry too intricate and too abstruse to be investigated by us in our present state of imperfection. Need I mention—*the Millennium—the Time of keeping Easter—the Derivation of the Holy Ghost—the Use of Unleavened Bread—the Nature of that Light, which shone around the Body of Christ at his Transfiguration?* How disgraceful were the tedious and unedifying contests of the Nominalists and the Realists; formidable party-names, which now are as little known as the subjects which gave rise to them? It would be an unpleasant, and by no means an useful, employment to enter into a detail of these and similar contentions. Some advantages, however, might be deduced from such a work. In one of the Grecian states, young

men were deterred from ebriety, by witnessing the detestable effects of it in their slaves. Thus, by contemplating the hideous or the disastrous consequences, which have flowed from theological dissensions, we may imbibe the charming maxims of peace and gentleness, and thus become no mean proficients in the school of that wisdom which *is from above.*

We cannot sufficiently lament that, in almost every period of time since the commencement of the evangelical æra, a proneness to the subtilties of disputation should have appeared: and it is difficult to determine, whether the sword in the East, or the pen in the West, has contributed more to interrupt the tranquillity of Christendom. Even in the first century we discover the fatal symptoms of discord. Barnabas and Paul had been jointly appointed to promulgate the glorious truths of the Gospel. Their differences in opinion, upon a question of no very great importance, afford a melancholy proof of the imbecility of man, unable to guard himself effectually against the impulses of a resentful temper.

An aversion, the most bitter, subsisted between the Jewish and the Gentile converts. The first pages of ecclesiastical history are tarnished with the names of men, whose novel doctrines were propagated with all the extravagance of enthusiastic zeal. It is notorious, that in each suc-

ceeding century various dissensions prevailed, till a system of religion was adopted as hostile to Christianity as that of Mohammed, which was coeval with it. Both of them, indeed, are accurately delineated in the prophetic parts of Scripture, and thus most wonderfully concur to confirm the authority of that book, which is justly called THE RELIGION OF PROTESTANTS. May that book, the golden code of laws given us from above, and without which there can be no solace to the human mind in the season of calamity—May that book, I say, obtain in other Christian countries the authority, with which it is received in this our land of civil and religious freedom! Thus will a continued scene of harmony and peace be found among the nations of the world. Thus may we expect those happy days, when the integrity of our faith shall be illustrated by the innocence of our lives. And may this period be at no great distance! May those important revolutions, which are faithfully registered in the prophetic pages, be speedily carried into effect; when the prejudices of the Jew and the Turk shall vanish, and the Infidel and the Heretic joyfully submitting to the influence of divine grace, they shall all be brought home to one flock, that they may be saved among *the remnant of the true Israelites, and be made one fold under one*

Shepherd. When God, says his beloved prophet, *shall have accomplished to scatter the holy people, all these things shall be finished.*

Though I have already trespassed too long on your indulgence, I cannot omit to congratulate you on that instance of benevolence, which, in conformity to the principles I have endeavoured to recommend, and without any regard to difference of opinion in religious matters, has been liberally extended by us to the proscribed clergy of the Church of France. True and genuine charity knows no distinction of person, sect, or party. One remark naturally suggests itself upon this occasion. These unhappy exiles, partaking of our munificence, must of course be struck with gratitude toward us. They must consider us as affectionate brethren, as faithful friends, and as generous benefactors. Ought they not, hence, to be induced to form a more favourable opinion of the Protestant Religion? Should they not be incited, during their residence in England, to make a personal inquiry into the nature of our Church-Services, and thus led to admire the beauty, the simplicity, and the piety that runs through them? So may every prejudice happily die away, the beam of truth burst in gloriously upon their minds, and the restoration of them and their followers to the purity of the Christian faith be fully completed. How far the violent commotions, which now shake all

Europe, may tend to accelerate this great change, it is in vain to conjecture. In the mean time, let no neglect on our parts contribute to retard the secret purposes of God. Let the regularity of our conduct, our humility, our temperance, and our charity to all mankind be uniformly displayed. In the words of our divine Teacher, *Let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven.*

THE following exquisitely-beautiful apologue, inadvertently ascribed to Dr. Benjamin Franklin, and inserted in his works, is copied from the conclusion of Bishop Taylor's 'Liberty of Prophesying.' "I end with a story, which I find in the Jews' books:—'When Abraham sat at his tent-door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel, coming toward him, who was a hundred years of age; he received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man eat and prayed not, nor begged for a blessing on his meat, asked him why he did not worship the God of heaven? The old man told him, that he worshipped the fire only, and acknowledged no other god: at which answer, Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, 'I thrust him away, because he did not worship thee;'—God answered him, 'I have suffered him these hundred years, although he dishonoured me, and couldest not thou endure him one night, when he gave thee no trouble?' Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction:'—*Go thou and do likewise,* and thy charity will be rewarded by the God of Abraham."

A SERMON,

PREACHED IN THE

CATHEDRAL CHURCH OF DURHAM,

JULY 30, 1806;

AT THE ASSIZES HOLDEN BEFORE THE
HON. SIR ROBERT GRAHAM AND THE HON. SIR THOMAS MANNERS
SUTTON, BARONS OF HIS MAJESTY'S COURT OF
EXCHEQUER AT WESTMINSTER.

Published at the Request of

THE HON. AND RIGHT REVEREND THE LORD BISHOP OF DURHAM.

(York, 1806.)

A SERMON, &c.

ACTS XXIV. 26.

HE HOPED THAT MONEY WOULD HAVE BEEN GIVEN HIM OF PAUL, THAT HE MIGHT LOOSE HIM: WHEREFORE HE SENT FOR HIM THE OFTENER, AND COMMUNED WITH HIM.

THE eloquence of St. Paul may be compared to that of Demosthenes, the greatest of all the ancient orators. They both excel in energy of language, and sublimity of thought. Yet, where the tender emotions of the heart are to be excited, or the understanding to be convinced, it has been justly remarked, that the Athenian must yield the palm to the Christian orator.

But it is not my design to compose a panegyric on the eloquence of this great Apostle. I wish rather to commiserate him in the situation, in which he was placed at that critical period of his life when, to rescue him from the plots of his inveterate enemies, he was conducted under a military guard from Jerusalem to Cæsarea, the residence of the Roman governors of Judæa. Behold him then as a private citizen, despoiled of his liberty, and appearing in the garb of a prisoner. Harassed by tedious delays, he has no prospect of redress. In vain does he protest

his own innocence, and call upon his accusers to prove the charges alleged against him. In vain does he defend the spotless purity of his character by that celebrated declaration, that he had always *a conscience void of offence toward God and toward men**.

Nothing could be more forlorn than the condition of those countries, which were subjected to the power of the Romans. The rulers, imposed upon them by their haughty conquerors, seemed to have only one object in view, the accumulation of wealth by every possible artifice. To protect innocence, to chastise guilt, to reward merit, to abstain from rapine and sacrilege—these things were not comprised in their code of duties. The wretched native derived no protection from the laws. To him their voice was silent, and their authority extinguished. Pale and ghastly, in a state of perpetual anxiety, he saw his property, his freedom, and his life dependent on the caprice of an unfeeling tyrant. The Roman satirist has censured, with laudable indignation, the disgraceful conduct of these provincial magistrates †. One of them, Pontius Pilate, a man of harsh temper and haughty spirit, was made an instrument of Providence for the accomplishment of prophecy in cutting off the Messiah, by passing the sentence of death

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*Acts, xxiv. 16. † Juvenal, Sat. viii. *Expectata diu, &c.*

on Jesus Christ. Claudius Antonius Felix, who governed the province of Judæa in the middle of the first century, is described by Tacitus as exercising every species of cruelty in the execution of his office, and living in the shameless indulgence of his unlawful appetites *. Before this man was Paul accused by the Jews of being *a mover of sedition, a ringleader of the sect of the Nazarenes, and a profaner of the Temple* †: and in his presence he delivered that celebrated apology, which we cannot read at this day without being deeply affected by it. Felix, seated on his tribunal, listened with all the attention, which the divine eloquence of St. Paul never failed to command; and was induced to extend some degree of favour to his prisoner, by discharging him from the close confinement in which he had been previously kept, and consigning him to the custody of a Roman centurion. In this situation the Apostle continued two years.

During that interval he uttered a discourse before Felix and his adulterous consort, on subjects of the utmost importance. He *reasoned on righteousness and temperance* ‡. He proceeded

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* *Claudius Judæam provinciam equitibus Romanis aut libertis permisit, è quibus Antonius Felix per omnem sævitiam ac libidinem jus regium servili ingenio exercuit.* (Tac. Hist. V. 9.)

† Acts, xxiv. 5, 6, ‡ Acts, xxiv. 25.

farther: and in plain language announced the certainty of a *judgement to come.* This preaching was so efficacious, that it struck the stout heart of his hearer, and made the man of power to *tremble.* Like the proud king of Babylon, when he saw the hand-writing traced upon the wall, *his countenance was changed, and his thoughts troubled him; so that the joints of his loins were loosed, and his knees smote one against another**. He applied the reasoning to himself; and the grim spectre of his guilt presented itself to him in all it's terrific deformity.

At other times, he condescended to admit St. Paul into the familiarity of private conference. It is natural to suppose that the intercourse of a frequent conversation, intermixed with mild and salutary instruction, would have softened the heart of the Roman magistrate, and produced in him an affection for the person of his innocent prisoner, a veneration for his virtues, and an admiration of his great abilities†. But nothing could be more ungenerous than the motives, by which he was impelled. The love of gain, which

* Dan. v. 6.

† In the writings of St. Paul there is a strain of melting affection, which is inimitably beautiful. May we not hence infer that, in the ingenuous freedom of private conversation, his discourse would be sweeter than the honey of Hybla? But the breast of the Roman governor seems not to have been susceptible of any virtuous impressions.

deadens every sentiment of duty, was his ruling passion. We learn from the words of the text, that *he hoped money would have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.* But these hopes were cherished in vain. The expected boon was not offered. Paul, like his fellow-labourer Peter, possessed not *silver or gold**. He was neither able, nor willing, to satisfy this venal judge†. When two years were expired, *Portius Festus came into Felix' room; and Felix, willing to show the Jews a pleasure, left Paul bound*‡.

Nor was his successor more inclined to administer justice with uprightness. When Paul was first sent to Cæsarea, it was expressly declared by Claudius Lysias, the chief-captain, that 'he was charged with *nothing worthy of death or of bonds*§.' The same attestation to his inno-

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* Acts, iii. 6.

† Felix knew, that Paul had been commissioned to bring alms to his nation, and his avarice caught at the hope of turning these to his own profit. He was ready to make a sale of justice, though the price should be paid from the fund of the poor. What a sordid and iniquitous mind must his have been? No wonder, that the preaching even of St. Paul should work no lasting change in it. What can be hoped from casting pearls before swine? *(Stack's Lectures on the Acts, p. 349.)*

‡ Acts, xxiv. 27. § Acts, xxiii. 29.

cence was voluntarily made by King Agrippa, and by Festus himself*. Yet, notwithstanding this, he still remained deprived of his personal liberty. Festus, eager like his predecessor, to ingratiate himself with the Jews, determined to give him up to their malignity. Impressed with a proper sense of this cruel treatment, the Apostle appeals to a higher tribunal. Festus, obliged to admit this appeal, addresses him in the language of passion: *Hast thou appealed unto Cæsar? Unto Cæsar shalt thou go*†.

Thus was Paul a sufferer from the injustice of two successive Roman Governors. May not we consider this part of the Sacred History, as justly applicable to ourselves? May not we hence learn duly to appreciate the singular advantages, which it is our boast and ornament to enjoy? Into whatever form the revolutions of the Roman State transferred the governing power, the inhabitants of the provinces always groaned under an accumulated load of misery; being generally treated, in every case, by their proud superiors with superciliousness or contempt. How different is the condition of the British subject! Under the firm protection of the laws, he insures to himself security and happiness. The iron hand of power dares not to snatch away his sacred claims, or to

* Acts, xxv. 25. xxvi. 32. † Acts, xxv. 12.

violate his chartered rights. No one can incur the suspicion of adulation by observing, that justice is dispensed among us to all ranks of society, with an impartial hand, by men of the greatest abilities and the most enlightened understandings; so that we may consider ourselves as members of the mildest, the wisest, and the most equitable government in the world. Hence we are enabled to lead that peaceable life, which is portrayed by the prophet Micah under the affecting imagery of *sitting every man under his vine and under his fig-tree**: 'sitting,' in a posture of perfect tranquillity and ease, in the undisturbed possession of his property.

The vanity of the Romans impelled them to boast, that they were born under the influence of the constellation LIBRA; and that from this circumstance they had a much stronger inclination than any other people to diffuse the blessings of equity throughout the world†. In this particular, however, we may boldly claim the superiority. Our national character is not, like theirs, contaminated by acts of perfidy and

* Micah, iv. 4.

† See a curious volume, entitled 'The Greek and Roman History illustrated by Coins and Medals.' By O. W. 1692. The author of this volume was the celebrated Obadiah Walker, B. D. Master of University College, Oxford: of whom and of his friend and tutor Mr. Abraham Woodhead, both of them natives of Yorkshire, see Wood's *Ath. Ox. II.* 613, 934.

cruelty, by the violation of public faith, and the inflictions of unjust violence*.

Felix, under his feigned complaisance to St. Paul, soothed himself with the expectation of a pecuniary retribution, as the price of his favour. To suggest the possibility of such a prostitution of the dignity of magistracy in our days, would be preposterous in the extreme. The integrity and honour of those, to whom our best and dearest interests are committed, remains (and, I trust, ever will remain) unsullied and unimpeached. If indelible disgrace has tarnished the fame of that extraordinary man, who has been characterised as

The wisest, brightest, meanest of mankind†,

it should never be forgotten, that the annals of

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* The iniquitous rapine of their provincial governors, particularly in the countries of the East, rendered the Roman name universally odious. Houses, cities, and temples were pillaged. The inhabitants were stripped of their wealth, their gold and silver vases of inestimable value, their statues, and their household gods; nay, even the sacred monuments of the dead were not spared. The remark of Cicero is abundantly confirmed by history: *Lugent omnes populi, regna denique jam de nostris cupiditatibus ac injuriis expostulant. Locus intra oceanum nullus est, quò non per hæc tempora nostrorum hominum libido iniquitasque pervaserit.* (Lib. v. in Verrem.)

Of the injustice and avarice of the Romans, see several remarkable instances enumerated in Lord Kaims' 'Sketches of Man,' I. 155, 249, 255, 293.

† Lord Bacon, as characterised by Pope.

our history are richly embellished with the incorrupt uprightness and profound learning of many illustrious persons, who have presided in our different courts of justice. *All these were renowned in their generations, and were the glory of their times. Their bodies are buried in peace, but their name liveth for evermore**.

Let it be remarked that St. Paul, though entirely obedient to those in authority, exercised that right of vindicating himself, which the laws allowed him as being a free denizen of Rome. With a becoming resolution he appealed to a higher tribunal, where he expected to be relieved from his grievances. Various causes will occur, which render magistrates liable to mistakes in framing their decisions. Fear may operate upon them; or they may be biassed by favour. Passion may agitate, or prejudice may blind: they may want power to discern, or courage to execute, what is right. Hence the wisdom of legislators, as far as human means can devise, has provided a remedy against such evils, by granting appeals from an inferior to a superior court. I need not observe, that this noble privilege is no where more effectually secured than in the government under which we live.

Can we sufficiently admire the dutiful submission, with which St. Paul sustained the usage

* Eccl. xliv. 14.

he encountered from these unworthy governors of Judæa? No expression of resentment is uttered against them; no murmurs of discontent drop from his lips. Whilst he invariably recommended to his followers a willing subjection to the civil magistrate, he was himself a most eminent pattern of his own lessons. Under the guidance of such teachers, the primitive professors of Christianity were earnestly exhorted to be *subject unto the higher powers**. And hence they adorned their manners by the constant exercise of that charity, which checks every tendency to faction and sedition, restraining us from doing ill, and directing us to do good to our fellow-creatures. And on the other hand those, to whom power is delegated, are required to employ the sacred deposit with unremitting circumspection; in the expressive words of our Liturgy, "to execute justice, and to maintain truth." Upon their hearts will be impressed that evangelical precept, which the Emperor Severus commanded to be engraven on the walls of his palace in letters of gold—*Whatsoever ye would that men should do to you, do ye even so to them*†. They will remember, with complacency, that they are the *ordinances of God*; that they are to be *a terror not to good works, but to the evil*‡; and that an upright discharge of duty, while it is

* Rom. xiii. 1. † Matt. vii. 12. ‡ Rom. xiii. 2, 3.

grateful to themselves, is peculiarly acceptable to that Being who *loveth righteousness and hateth iniquity* *.

Amongst other emblematical figures of Justice, she was sometimes exhibited to her votaries with a veil over her face, to denote that all personal considerations were to be laid aside, and that every cause was to be decided by it's genuine merits. She has been, with no less propriety, represented with the veil torn from before her eyes, attended by Religion; while the sun from above illuminates every thing around: thus intimating, that in the dispensation of justice the most reverential awe of the Supreme Being is essentially necessary, without any dark or artful concealment. Such a picture is in perfect agreement with that truly elegant description, in which the Psalmist has introduced her, as associating herself with Mercy, Truth, and Peace, in the closest bonds of friendship and affection †. But where is this lovely assemblage to be found, if not in this land of civil and religious liberty? With us justice is properly tempered with mercy, while the investigation of truth and the preservation of peace are the great objects, which it pursues with unwearied assiduity.

If through the intrigues of jarring and discordant interests the administration of the laws,

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* Heb. i. 9. † Ps. lxxxix. 10.

instead of flowing pure as the crystal stream which gushes from the rock, should ever be polluted with the foul commixture of worldly politics or worldly party, how dreadful will our condition be? May the indulgent providence of God avert far from us so dire a disaster! And may those, to whom the supreme magistrate entrusts his authority, continue to exert their best endeavours to preserve civil order, to restrain the exorbitant passions of men, and to punish vice! Thus will the effects of their wise and virtuous conduct be happily experienced. Bad men will fear them; good men will honour and esteem them; God will bless them, and impartial posterity will resound their names with approbation and applause.

AN

INQUIRY

INTO THE

PROPHETIC CHARACTER

OF THE

ROMANS,

AS DESCRIBED IN DANIEL, CHAP. VIII. 23—25.

(Newcastle upon Tyne, 1792.)

AN INQUIRY, &c.

THE correspondence subsisting between many facts, and the predictions prior to those facts as recorded in the books of the Old Testament, is too obvious to escape the notice, and too accurate not to excite the admiration, of every unprejudiced inquirer after truth. When we read of the descendents of Ishmael—that they were to *be multiplied exceedingly, so as not to be numbered for multitude**; that they were to live in tribes, free and uncontrolled, like wild asses' colts †, *their hand against every man,*

* Gen. xvi. 10.

† Job, xi. 12. This animal is no beast of prey, and therefore a fit emblem not of the rapacity of the Arabs, but only of their roaming and vagrant kind of life. And, in this view, the passage in the book of Job is most happily descriptive of the manners of the Arabs, as they have been represented in all ages. *Who hath sent out the wild ass free? Or who hath loosed the bands of the wild ass? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city; neither regardeth he the crying of the driver. The range of the mountains is his pasture; and he searcheth after every green thing.* xxxix. 5—8. See Jer. iii. 3.; Hosea, viii. 9.; and Pococke's Theological Works, II. 356.

 "Every

*and every man's hand against them**—we discover the manners of the inhabitants of Arabia, *the Sword of the Wilderness*, as they seem to have been called by Jeremiah†. They have always lived, and still continue to live, an independent and wandering people; a company of robbers, engaged in hereditary wars with all mankind, and exulting in rapine and devastation.

It was prophesied of Egypt, the land of fertility and plenty, that after the reign of Nebuchadnezzar it should be *the basest of the kingdoms, neither should it exalt itself any more above the nations*‡. And have not the Egyptians been, from that period, a wretched people? Have they not been for many ages a prey to every invader, groaning successively under the government of the PERSIANS, the MACEDONIANS, the ROMANS, the SARACENS, and the TURKS§? Do they not,

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"Every one of these savages (the Arabs) dealeth with all men uncivilly and cruelly, even like a wilderness full of wild beasts, living all upon rapine and robbery, wanting all sense of humanity, more than a show of appearance; whereby being combined together, they do tyrannise over all, from the Red Sea to Babylon."

(*The Nineteen Years of W. Lithgow, &c. p.* 209.)

With respect to the modern Arabs, see Savary's Letters on Egypt, I. 377, II. 411; and Bruce's Travels, I. 289.

* Gen. xvi. 12. † Lam. v. 9. ‡ Ezek. xxix. 15.

§ Jortin's Remarks on Ecclesiastical History, I. 174.

to this very day, sigh beneath the yoke of servitude and oppression* ?

The continuance of the Jews, under their wide and various dispersions among the other inhabitants of the earth, affords one of the strongest arguments of the divine authority of the Scriptures. Is not this extraordinary circumstance in their history peculiarly expressed in that well-known prediction; *Lo! the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel*† ? and in that passage of the New Testament‡, which implies that they should *not perish, till all these things were fulfilled.* And the Jewish nation (I quote the words of Mr. Mede) even to the wonder and astonishment of all who consider, remains a distinct people in so long and tedious a captivity, and after so many wonderful changes

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* On the miserable condition of the present inhabitants of Egypt, see Elias Habesci's State of the Ottoman Empire, p. 194; Savary's Letters, II. 108, 150, 314, 426; and Volney's Travels, I. 74, 187. This last writer is of opinion, that Egypt can never shake off the yoke of slavery, under which it now groans. (Ib. p. 199.)

† Numb. xxiii. 9, 10. ומי מספר, 'Who can number,' 3 Samar. MSS. Και τις εξαριθμησεται δημους Ισραηλ; (LXX.) See, also, Deut. xxxiii. 28., and Amos, ix. 9.

‡ Luke, xxi.

as have befallen the countries where they live*. The Jews are, to this day, literally *wanderers among the nations*†.

In these and many similar instances, the truth of prophecy shines with undiminished lustre. But it is my present design to confine myself to the celebrated prediction delivered in the eighth chapter of Daniel; and, particularly, to examine the delineation of a strong and mighty people, which is there given. Moses had described the same nation, many ages before, in nearly the same language. The Romans are explicitly marked out in that wonderful chapter, as it has been justly called, in which the destruction of the Jewish state is foretold: *The Lord shall bring a nation against thee from far, from*

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* "This circumstance is as wonderful, as if the waters of any one particular river should remain in distinct globules, though scattered through the whole ocean."

(*Sharpe's Second Argument in Defence of Christianity*, p. 5.)

"The Jews," says the venerable Taylor, "are like oil in a vessel of wine broke into bubbles, but kept in their own circles: and they shall never be an united people, till they are servants of the holy Jesus; but shall remain without priest or temple, without altar or sacrifice, without city or country, without the Land of Promise or the promise of a blessing, till our Jesus is their high priest and the shepherd to gather them into his fold." (*Ductor Dubitantium*, p. 104.)

See Bishop Burnet's Four Discourses, p. 8—10; Spectator, No. 495; and Mede's Works, p. 752.

† Hosea, ix. 17.

*the end of the earth, as swift as the eagle flieth; a nation, whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young**. And I never read the following passage, without applying it to the Romans:— *Lo, I will bring a nation upon you from afar, O house of Israel, saith the Lord. It is a mighty nation; it is an ancient nation; a nation, whose language thou knowest not, neither understandest what they say: their quiver is as an open sepulchre: they are all mighty men*†.

"In that choice lecture of antiquity, which the Ancient of Days vouchsafed to read to his prophet Daniel, to illustrate the night and darkness of the king of Babel's dreams, we find the vast affairs of the wider world summed up into a microcosm: a stately statue, of heterogeneous structure, indigitates the various passages and different occurrences which had been, or were to be, in the world‡." In the chapter before us, the destinies of powerful empires are portrayed under a different imagery‖. To Daniel, the be-

* Deut. xxviii. 49, 50. Gray's Key to the Old Testament. 2d edit. p. 123.

† Jerem. v. 15, 16.

‡ Gregorii Posthuma, p. 210.

‖ The same events are often prefigured in different dreams and visions. See Gen. xli.

Eadem species terribilior jam et instantior. (Tac. Hist. V.)

loved prophet of God, a vision declarative of important events was revealed in the third year of the reign of Belshazzar, king of Babylon. He was then resident in the palace of Shushan*, the principal city in the province of Elam† or Elymaïs, on the banks of the river Choaspes‡. Some interpreters are inclined to think, that Daniel was not actually at Shushan; but rather, that he was transported thither by way of lively representation, under the power (as Ezekiel often declares himself to have been) of a divine extasy.

I. The Medo-Persian empire is represented in this vision by a Ram, which had two *horns; and*

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* Susæ, a city noted for the beauty of it's situation (ὡραιοτητα τȣ τοπȣ, Athen.) was so called from the lilies that grew in the adjacent country. An old English author stiles it "the Country and City of Flowers." See Num. xiii. 24.

† Εν Ελυμαϊδι χωρᾳ (LXX.) Εν χωρᾳ Αιλαμ (Theodot.) Elam, or Elymaïs, was a country distinct from Persia, though in the Sacred Writings it is sometimes used to denote Persia; as in Is. xxi. 2. *Infra Eulæum Elymaïs est, in orâ junctâ Persidi.* Plin. vi. 29; Bocharti Opera, I. 71.

‡ The river Eulæus is the same with Choaspes. Ὑδωρ εκ τȣ Ευλαιȣ ελαφροτατον. (Strabo.)

> ..... *quà vel Nilus vel, regia lympha, Choaspes*
> *Profluit.....* (Tibull. IV. 140.)

> There Susa by Choaspes, amber stream,
> The drink of none but kings. (*Milton's P. R.* iii. 288.)

the two *horns* were *high; but one* was *higher than the other; and the higher came up last.* This ram is farther described as *pushing westward, and northward, and southward; so that no beast might stand before him, neither* was there any *that could deliver out of his hand; but he did according to his will, and became great* *.

It is observed, that the Hebrew words, which signify Ram and Persia, both spring from the same root†, and both denote strength. The one, therefore, is properly a type of the other. And it is remarkable, that the kings of Persia usually wore a ram's head made of gold, and adorned with precious stones, instead of a diadem‡.

The two kingdoms of Persia and Media are represented by *the two horns of the ram, the one higher than the other;* the kingdom of Media being more ancient and more extensive than that of Persia. On the pillars of Persepolis are still to be seen the figures of ram's heads with horns—the one higher, and the other lower.

The impetuosity of the ram *pushing westward, and northward, and southward* is strongly ex-

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* Daniel, viii. 3—5.

† איל, אלם. The chiefs of the land of Judah are called אולי ארץ; or, as it is in above twenty MSS., אילי, *Arietes Terræ.* 2 Kings, xxiv. 15.

‡ "*Aureum capitis arietini figmentum interstinctum lapillis pro diademate gestans.*" Amm. Marcellin. xix. 1. See, also, Mede's Works, p. 474; and Bishop Newton, I. 289.

pressive of the signal achievements performed by the Persians. Not to enumerate the conquests of Cyrus in the western parts of Asia, we may observe that Darius, the son of Hystaspes, demanded earth and water of the Greeks, and upon their refusal formed the design of subduing them. In pursuance of this project Xerxes, his son and successor, invaded Greece with an army so numerous, that the accounts which historians have left of it are scarcely credible—if it was not known, that the Persian empire was then extended *northward* to Iberia, Colchis, and Scythia; and *southward* to Arabia, Ethiopia, Lybia, and Egypt: The LXX* add the conquests *eastward;* and history informs us, that the Persians subjugated a great part of India.

II. Another object presented itself to the view of the prophet. *An He-Goat came from the west on the face of the whole earth, and touched not the ground; and the goat* had a *notable horn between his eyes: And he came to the Ram that had* two *horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the Ram; and he was*

* By the LXX, I mean the Greek version of Daniel from the Chisian MS. printed at Rome, 1772; which is, in many places, rather a paraphrase than a literal translation of the original. An edition of this work, enriched with the annotations of the truly learned Sagaar, was printed at Utrecht in 1775.

moved with choler against him, and *smote the Ram, and brake his two horns; and there was no power in the Ram to stand before him; but he cast him down to the ground, and stamped upon him; and there was none that could deliver the Ram out of his hand. Therefore,* the *He-Goat waxed very great; and, when he was strong, the great horn was broken,—and for it came up four notable horns, toward the four winds of heaven* *.

The He-Goat was, frequently, the emblem of princes and conquerors †. As the Ram probably alluded to the name of the Persians, so did the He-Goat to that of the Macedonians. The Macedonians were called Ægeatæ, or the 'Children of the Goat.' Caranus, their first king, changed the name of Edessa to that of Egea, the 'City of the Goat;' so denominated from the circumstance of goats (according to the command of an oracle) conducting him to the place. Ægæ was, also, the name of an island near Eubœa, in which stood a temple of Neptune, thence called Ægeus ‡; as the neighbouring sea bore the appellation of the Ægean. The son of Alexander and Roxana was named Alexander Ægus, or the 'Son of the Goat.' Many of the Macedonian coins bear the head of a king on one side, and two goats on the reverse; and the usual type or figure, with which

* Dan. viii. 5—8. † Prov. xxx. 31.; Is. xiv. 9.; Zech. x. 3.

‡ Lycophr. v. 135.

the Macedonians stamped their coins, was the club of Hercules and goats' horns. The first of the Macedonian months was termed Αιγοκερων; and Plutarch describes the crest on the helmet of Pyrrhus, king of Epirus, as formed of two goats' horns.

It is obvious to remark one striking feature in the character of Alexander and his successors, expressed by the He-Goat in this vision, and by the Panther or Leopard in Dan. vii. 6.—their intemperance in the use of wine*. The Panther was the constant companion of Bacchus; and the Goat was, equally, his favourite animal. The mythologists explain the reason. They tell us that Bacchus, when yet an infant, was changed into a kid, lest Juno should discover him; and that he was, subsequently, consigned by Mercury to the care of the Nymphs. For this reason, the goat was a victim highly acceptable at his altar†.

The He-Goat, coming from the west—from Greece and Macedon, which are to the west of

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* By this intemperance, *non tolerabili vini cupiditate,* Alexander stained all his other qualities. (Q. Curt. v.) From Diogenes Laërtius, vi. 34, we learn that the Athenians decreed the titles and honours of Bacchus to be conferred on Alexander. See Plutarch, Περι της Αλεξανδρου Πολυπροσιας, Προβλ. 5.

† *Apollodorus scribit Bacchum, adhuc infantem à Jove in hædum fuisse versum, ne à Junone agnosceretur, per Mercuriumque nymphis nutriendum*

Persia—*touched not the ground.* By this happy expression, the singular rapidity of Alexander's conquests is foretold:

> ..... *vel intactæ segetis per summa volaret*
> *Gramina, nec teneras cursu læsisset aristas* *.

When asked, "By what arts he had so speedily subdued so many nations?' he replied, Μηδεν αναβαλλομενος. Apelles pictured him with a thunderbolt in his hands, to denote his agility of enterprise. Hence Lucan stiles him,

> *Terrarum fatale malum, fulmenque quod omnes*
> *Percuteret pariter populos.*

It is remarked of him, indeed, that he conquered Darius and the whole eastern empire in a shorter time than Nebuchadnezzar had reduced one city.

This amazing expedition is repeatedly noticed by historians. "*Tantâ celeritate instructo para-*

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nutriendum traditum. Quare ob hanc causam victima admodum Baccho cara erat. (Chartarius de Imag. Deorum, p. 297.)

..... *Bacchus, Ægyptiis Osiris, mutatus est in hircum, quia ad Osirim alludit* שעיר seir, *Hebraicè* hircus.

(Bocharti Opera, III. 68.)

> *Delius in corvo, proles Semeleïa capro,*
> *Fele soror Phœbi, niveâ Saturnia vaccâ,*
> *Pisce Venus latuit, Cyllenius ibidis alis.*

(Ovid. Met. V. fab. 5.)

* Virg. Æn. vii. 808.

toque exercitu Græciam oppressit, ut quem venire non senserant videre se vix crederent *. *Magnâ celeritate taurum conscendit; in quâ festinatione quinquaginta stadia cursu fecit* †. *Alexander quoque citato cursu posterâ die supervenit* ‡." Q. Curtius, likewise, speaks of his singular activity; *in rebus moliendis efficiendisque velocitatem.* And hence, probably, the Macedonian empire was represented, in the celebrated vision in Zechariah §, by a chariot drawn by white horses ||.

The contest between the two Beasts is related in the following verses:—*And he came to the Ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power: And I saw him come close unto the Ram; and he was moved with choler against him, and smote the Ram, and brake his two horns; and there was no power in the Ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the Ram out of his hand: Therefore the He-Goat waxed very*

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* Justin. xi. 2. † Ib. 8. ‡ Ib. 14. § Zech. vi. 1—8.

|| *Nam si huic occasioni tempus se subterduxerit,*
Nunquam ædepol quadrigis albis indipiscet postea.
(Plaut. Asin. II. ii. 13.)

See Hor. Sat. I. vii. 8; Hom. II. σ. 578; and Erasmi Adage, under the article 'Festinatio.'

great; and when he was strong, the great horn was broken, and for it came up four notable ones, toward the four winds of heaven *. No orator, with all the power of language, could have more beautifully described the rapidity and the extent of the Macedonian conquests; nor could any historian, though writing after the accomplishment of the events, have described them more exactly. And Bishop Newton has observed, that "one can hardly read these words, without having some image of Darius' army standing and guarding the river Granicus; and that of Alexander on the other side with his forces plunging in, swimming across the stream, and rushing on the enemy with all the fire and fury that can be imagined. It was certainly a strange, rash, mad attempt, with only about 35,000 men to attack at such disadvantage an army of more than five times the number: but he was successful in it; and this success diffused a terror of his name, and opened his way to the conquest of Asia †.

The seventh verse refers to the defeat of Darius, and the subjection of the whole Persian empire. It follows immediately, that *the He-Goat waxed very great; and when he was strong, the great horn* (called in ver. 5, a 'notable horn') *was broken, and for it came up four notable ones, toward the*

* Dan. viii. 6—8. † Works, I. 292.

four winds of heaven. It is unnecessary to remind the reader, that Alexander, whilst he was in the bloom and vigour of his days, and in the meridian of his greatness, was suddenly cut off; *in ipso ætatis ac victoriarum flore**. He was then thirty-three years old, and had enjoyed the monarchy not more than seven years, vainly arrogating to himself the parade of divine honours. *Quarto die Alexander, indubitatam mortem sentiens, 'agnoscere se fatum domûs majorum suorum' ait:* Nam plerosque Æacidarum intra trigesimum annum defunctos†. This conqueror of the world, to use the words of a commentator upon the passage, was broken in pieces like a potter's vessel; *tanquam testa in fragmenta dissiluit.* No words can more strongly denote the total extinction of his family. Antipater seized upon the kingdom of Macedon, and put to death all the royal race; *interfectis omnibus, quicunque Alexandrum etiam longinquâ cognatione contigerant*‡. And a truly excellent historian concludes his account of the death of Cleopatra, the sister of Alexander, and the last survivor of his family, with the following remark: "Thus was the whole race of Philip and Alexander the Great extinguished by the hands of such as

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* Justin.—The goat is comparatively a short-lived animal, and thus likewise was an apt symbol of Alexander.

† Justin. xii. 15. ‡ Curt. x.

thought upon nothing less than the execution of God's justice, due unto the cruelty of these powerful but merciless princes."

The division of Alexander's empire into the four kingdoms of Macedon, Thrace, Egypt, and Syria did not immediately commence. His generals retained such a respect for his memory, that none of them assumed the regal title, until his whole family had become extinct, about twenty-three years after his death, and soon after the battle of Issus. "Though this Macedonian monarchy appeared to be well established, and the scheme of it so judiciously laid, that the eminent politician and philosopher Aristotle imagined it would endure like the days of heaven; he himself lived to see it dissolving like a bubble of the morning dew, by the influence of those very beams that gave it lustre. He lived to see his royal pupil Alexander expire with excessive drinking; to see his empire mangled and divided among a set of profligate generals, so effeminated by the luxuries of the nations they had conquered, as to be just ready for the scourge of another master *."

III. A third power now demands our attention. It is introduced to our notice under the figure of a Little Horn, coming forth out of one of the four

* Pyle's Sermons, III. 434.

notable horns. An horn, in the stile of Daniel, is an emblem of a kingdom; that is, of a government or polity, whether monarchy or republic, or of what form soever *.

After the fatal battle at Cannæ, the Romans were reduced to the lowest ebb of fortune. Their appearance in the countries of the east might correctly be depicted under the image of "a little horn †." They were, at that time, a vanquished and defenceless people; their best and choicest troops had been destroyed, and their treasures were exhausted. The nations around joyfully listened to the rumours of their approaching fall, and united their forces to hasten it onward. The king of Macedon, the tyrant of Pharos, and the republic of Carthage formed a confederacy against them. But quickly was the prospect changed!

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* Bishop Newton's Works, I. 302. The Little Horn is to come forth out of the four notable horns; i. e. the four kingdoms, into which that of Alexander was divided—Macedon, Thrace, Egypt, and Syria. All these kingdoms were destroyed before the existence of that ecclesiastico-political power, which has been supposed to be prefigured by the Little Horn, but which cannot be said to come forth out of any one of them.

† The original of the Roman name was so obscure and mean, that it may very properly be represented by a little horn.

Et tamen, ut longè repetas longèque revolvas
Nomen, ab infami gentem deducis asylo.
Majorum primus quisquis fuit ille tuorum,
Aut pastor fuit, aut illud quod dicere nolo. ..... (Juv. viii. 275.)

Soon did the city seated upon seven hills raise her head anew, and recover from her consternation. We see her citizens, who a few days before were fighting for their household gods and their lives, aspiring to the empire of the universe. After the conquest of Perseus, her very name became formidable; and her power silently advanced from one country to another: "The eagle by degrees strengthened her wings, and prepared to take her flight round half the globe. Her arms were carried into the east, and the west. Antiochus the Great, who reigned over the better part of Asia, was defeated, and confined to the other side of Mount Taurus. The Insubrians and the Ligurians were conquered, as well as Illyricum: and the Greeks, endeavouring to withdraw themselves from the dependence of the Achæans, fell under the dominion of the Romans; who, in less than one century, extended their conquests over the three parts of our continent. All Italy, all Spain, Illyricum quite to the Danube, Africa, Greece, Thrace, Macedon, Syria, with all the kingdoms of Asia Minor, were members of this vast empire: and the Romans struck the terror of their arms, and the respect of their power, into the most barbarous nations*."

* Vertot's 'Revolutions of Rome,' II. 26, 72.—See the remarks of Polybius, in the introduction to his History, on this amazing rapidity of conquest; so vividly expressed by the

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The astonishing extent of power, to which the Little Horn was advanced, is predicted in vv. 10—12. *And it waxed great, even to* (or, 'against') the *host of heaven; and it cast down* some *of the host and of the stars to the ground, and stamped upon them.* In this elevated language, after the manner of the eastern writers, is the Jewish hierarchy shadowed out *.

These highly figurative expressions must surely point out something more revolting than a temporary profanation of the holy temple, more calamitous than the miseries experienced by the Jews under the short reign of Antiochus Epiphanes. In the seventh verse of this chapter, the He-Goat is said to *cast down the Ram to the ground, and to stamp upon him;* by which is implied his total destruction. And this must refer to the Romans.

We cannot, it is true, read without horror the account, which Josephus gives, of the cruelties exercised by Antiochus against the Jews: but those afflictions bore no proportion to what they subsequently experienced from the Roman power.

The explication, which was delivered to Daniel, of the several parts of this vision, is inserted

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growth of a little horn, *waxing exceedingly great toward the south, and toward the east, and toward the pleasant land.*

* See Matt. xxiv. 29.; and Mark xiii. 24. Thus the fall of Babylon is foretold, Is. xiii. 10.; the destruction of Egypt, Ezek. xxxii. 7, 8.; and the subversion of Idumea, Is. xxxiv. 45.

in vv. 20—25. *The Ram, which thou sawest having two horns,* are *the kings of Media and Persia. And the rough goat* is *the king of Grecia; and the great horn, that* is *between his eyes,* is *the first king. Now, that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.*

The striking features of the power denoted by the Little Horn are then more fully unfolded: *And in the latter time* of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy, also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall, also, stand up against the Prince of princes; but he shall be broken without hand†.*

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* i. e. About, or near, the end of it. See *Noldii Concord.* in ב.

† 23. " And in the latter end of their kingdom, when iniquities shall be full, there shall arise a king of an obdurate countenance, and penetrating in mysterious craft.

24. " And his power shall be strengthened, but not with his own strength; yet he shall make astonishing havock, and shall be successful: Wherefore he shall proceed, and destroy the mighty ones, and the people of the saints.

25. " Also

This great power is thus distinguished by twelve peculiar marks, as being

I. Of fierce countenance.

II. Understanding dark sentences.

III. His power shall be mighty, but not by his own power.

IV. He shall destroy wonderfully.

V. He shall prosper.

VI. He shall practise.

VII. He shall destroy the mighty and the holy people.

VIII. He shall cause craft to prosper in his hand.

IX. He shall magnify himself in his heart.

X. In peace he shall destroy many.

XI. He shall stand up against the Prince of princes.

XII. He shall be broken without hand.

I proceed to consider these several characteristics more particularly.

I. This power is represented as *a king of fierce countenance.*

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25. "Also the yoke of his policy shall cause even fraud to prosper in his hand; and he shall be elated in his heart, and in times of tranquillity shall destroy multitudes; even against the Prince of princes shall he stand up, but without any power shall he be broken down."

(Wintle's Improved Version of Daniel.)

It has already been observed, that Moses has characterised the Romans in nearly the same words. This great nation could not have been more happily described. Their fortitude, or rather their ferocity of temper, during the several periods of their history, seems to have discriminated them from every other people. Their countenance is, not unfrequently, the index of the heart. "*Imago animi vultus est, indices oculi**." A people of *fierce countenance* implies an austere and resolute temper. Sprung originally from a wild rabble of robbers and assassins, they commenced their empire with acts of rapine and violence. The success of their arms abroad was enforced by the severity of military discipline; *militaris disciplinæ tenacissimum vinculum*: and the internal safety of their government was confirmed by the authority of the Censors, which Valerius Maximus emphatically terms *censorium supercilium.*

A Roman consul, preceded by twelve lictors bearing the rods and axes, the instruments of

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* Cic.—*Is qui adpellatur vultus, qui nullo in animante esse præter hominem potest, indicat mores: cujus vim Græci nôrunt, nomen omninò non habent.* Cic. de Leg. l. 1.—*Nullâ ex parte quàm ex oculis majora indicia animi cunctis animantibus, sed homini maximè, &c.* Plin. Nat. Hist. xi. 37.—*Vides me: nec augurium novi, nec mathematicorum cœlum curare soleo; ex vultibus tamen hominum mores intelligo.* Petron. Sat.—See Prov. vi. 13, 14,—xv. 3.; and Eccles. xix. 26, 27.

executive justice, may with singular propriety be deemed *a king of fierce countenance.* In times of extreme danger, a Dictator was appointed. This magistrate, armed with unlimited power, assumed an authority which excited the terror of every citizen. With a severe and aweful aspect he issued his commands. The whole body of the people bowed with servile obedience, and the laws themselves were silent before him. He might, literally, be called a man of *a fierce countenance;* or in the words of the emperor Julian speaking of one of his predecessors, σεμνος και βλοσυρος, σωφρων τε αμα και πολεμικον βλεπων.

The Roman Virtue* has ever been exhibited to our view as rigid and untractable, graced with no alluring charms to win our applause, or to engage our approbation. A Roman hero is scarcely ever susceptible of tenderness and compassion. All commiseration is extinguished in the love of his country, and the lust of acquiring universal empire. He displays an intrepidity of behaviour, an inflexible audaciousness of spirit, on the most trying emergencies. With unaltered

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* The bold and masculine air, observed in the figure of the Roman Virtue upon several old coins, agrees with the description of Silius Italicus:

Virtutis dispar habitus, frons hirta, nec unquam
Compositâ mutata comâ stans vultus, et ore
Incessuque viro propior, lætique pudoris,
Celsa humeris. ..... (I. xiv.)

countenance, he braves every danger. Even the softer sex gloried in maintaining a stern and stubborn character:

> A Roman virgin should be more than woman.
> Are we not early taught to mock at pain,
> And look on danger with undaunted eye?

Opulent and powerful cities are usually represented on ancient medals in the dress and figure of female personages, attended by some peculiar attributes alluding to the respective characters and dispositions of the inhabitants. Hence Rome, the mistress of the world, is seen in her military robe: with her helmet, her spear, her shield, and her trophy; and perfectly averse, as described by Claudian*, from the feminine arts of adorning her person.

I shall adduce a few instances to prove, that a Roman citizen was in general distinguished by a steady aspect, which obviously denoted a bold and manly disposition †.

Junius Brutus, the first of the Roman consuls, is commended by some, and censured by others,

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* .....*Neque cæsariem crinali stringere cultu,*
Colla nec ornatu patitur mollire retorto,
Dextrum nuda latus. ..... (Publ. et Olyb. Cons.)

† On each side of a Roman triens is the figure of a horse's head, expressive (according to Dr. Middleton) of the peculiar character of the Romans. *Hic autem triens ex utrâque parte capitis equini effigie signatur, quod quidem signum in aliis quoque Romanorum*

for his immoveable resolution in the administration of justice. Seated on the tribunal, with an undisturbed look, he affords a strong example of tragic asperity *, when he pronounces the sentence of death upon his two sons. With what a mournful constancy does he order them to be bound and whipped with cords, and afterward to be beheaded in his presence? *Consules in sedem processerê suam, missisque lictoribus ad sumendum supplicium nudatos virgis cædunt, securique feriunt; quùm inter omne tempus vultusque et os ejus spectaculo esset, animo eminente patrio inter publicæ pœnæ ministerium* †.

The valour of Horatius Cocles has been the subject of general encomium. This illustrious soldier sustained singly the attacks of a victorious army, eager to enter the gates of Rome. How beautiful is the language of the historian! *Circumferens inde truces oculos minaciter ad proceres Etruscos nunc singulos provocare, nunc increpare omnes* ‡.

Nor was the ardor of Mutius Scævola less applauded, when disappointed of his purpose of

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Romanorum nummis nonnunquam animadverti; à priscis istis idcircò adhibitum, ut bellicam eam virtutem animumque ferocem indicarent, quibus populus Romanus omnes gentes superaturus esset. (Antiquit. Middletonianæ, p. 192.)

* *Tragicæ asperitatis.* (Val. Max.) † Liv. ii. 5.

‡ Liv. ii. 10.

destroying Porsena, the enemy of his country, with an undaunted aspect* he thrust his right-hand into the fire which was burning upon the altar. Unmoved, he suffered the pang of extreme torture, *alienato ab sensu animo*†.

Appius Claudius, the avowed adversary of the plebeians, was persecuted by the tribunes with relentless fury. The character of this patrician is discovered by a firmness of mind almost unparallelled in the pages of history. When he was brought to his trial, he changed not his dress, his language, or his looks: *Idem habitus oris, eadem contumacia in vultu; adeò ut magna pars plebis Appium non minùs reum timeret, quàm consulem timuerat*‡.

The news of a son's death was announced to Horatius Pulvillus, the Roman pontiff, whilst engaged in the solemnity of dedicating a temple to Jupiter Capitolinus. He proceeded in the cere-

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* φαιδρῳ και ατρεπτῳ προσωπῳ. (Polyæn. de Mut. Scævolâ.)

Εμπυροις επεθηκε την δεξιαν χειρα, και ςεξας τας αλγηδονας ευψυχως εμειδιασεν, ειπων, Βαρβαρε, λελυμαι καν μη θελης.

(Plutarch. Parall.)

† Liv.—*Quid non audendum pro patriâ nobis Mutius persuasit, cùm incautum Porsenam invasit, ac deinde manum suam quâ aberrâsset, non alio vultu quàm si hostem cruciari videret cremari aspiciebat. Quod et Livius admiratur testificando, &c.*

(Dante de Monarchiâ, ii.)

‡ Liv. ii. 61.

mony, without any apparent agitation, and calmly said:—'*Tolle cadaver.' Neque manum à poste removit, ne tanti templi dedicationem interrumperet, neque vultum à publicâ religione ad dolorem deflexit, ne patris magis quàm pontificis partes egisse videretur**.

A war broke out, A. U. C. 412, between the Romans and the Samnites. After a long engagement, the latter were defeated. This they attributed to the fierce looks of the Romans. *Samnites interrogati, "Quæ causa eos movisset in fugam?" aiebant; "oculos sibi Romanorum ardere visos vesanosque vultus, et furentia ora, inde plùs quàm ex aliâ re terroris ortum*†." Can a people of *fierce countenance* be more graphically delineated, than in the preceding words‡?

After the defeat of the Roman army on the banks of the Allia, Brennus, the leader of the Gauls, marched with his victorious troops to Rome. They found it abandoned by almost all it's inhabitants. Advancing into the Forum,

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* Valer. Max. v. † Liv. viii. 3.

‡ Cineas, the embassador of Pyrrhus, represented the Roman senate to his master as 'an assembly of many kings;' Βασιλεων πολλων συνεδριον. See Justin. xviii. 2.—The first care of the king of Epirus, after a victory which he had obtained over the Romans, was to bury the dead; and, in this, he made no distinction between the Romans and his own Epirots. While viewing the bodies of the former, he observed that none of them had received any dishonourable wounds; that they had universally fallen

they were seized with astonishment and reverence at the sight of the aged senators, seated upon their curule chairs, and dressed in their pontifical, consular, and triumphal robes: *Haud secùs quàm venerabundi intuebantur in ædium vestibulis viros, præter ornatum habitumque humano augustiorum, majestate etiam quam vultus gravitasque oris præ se ferebant simillimos diis**.

C. Attilius Regulus, vain and arrogant in prosperity, was undepressed by misfortune. A sacred attachment to the interests of his country induced him to forget every domestic connexion, and to meet insult and death with undaunted courage:

Fertur pudicæ conjugis osculum
Parvosque natos, ut capitis minor,
A se removisse, et virilem
Torvus humi posuisse vultum†.

Cicero in expatiating upon this generous conduct remarks, that 'his virtue was the virtue

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fallen in the posts assigned them, still grasping their swords, and showing even after their death a certain martial air and fierceness in their faces: And upon this occasion it was, that he uttered the celebrated words;—"O that Pyrrhus had Romans for his soldiers, or the Romans Pyrrhus for their leader! Together we should subdue the whole world." (Anc. Univ. Hist. x. 93. See also, ib. 95, an account of the conference between this monarch and C. Fabricius, the Roman general.)

* Liv. v. 41. † Hor. Od. III. v.

of the times, not of the man:' *Ista laus non est hominis, sed temporum**.

A Cimbrian soldier, who undertook to put C. Marius to death, struck with awe at his aspect recoiled. The story is beautifully related in Plutarch: Γαλατης το γενος κ. τ. λ. The lustre of Marius' eyes†, naturally vivid, now kindling into lightning (φλογα) by the emotion with which he exclaimed, "Darest thou kill C. Marius?" and glaring with greater effect in a dungeon, frightened the barbarian so much, that he thought he saw and heard a god.

The same Marius, when sinking under the weight of years, came to Cinna's camp. He affected to wear nothing but an old gown: his hair, and his beard, were rough: and he walked slowly, and like a man oppressed with misfor-

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* De Off. iii. 31.

† *Ardor oculorum, frontis auctoritas.* (Quintil.)

Πυρ δ' ὡς οφθαλμων απελαμπετο, τις κεν εκεινῳ
Ετλη θνητος εων κατεναντιον ορμηθηναι. (Hesiod. Ασπ. 72.)

See this story of the soldier in Lucan, ii. 77. *Dum Cimber furore percitus cubiculum ingreditur intimum ac obscurum, fama est ingentem repentè flammam ex oculis Marii prodeuntem satelliti visam esse, vocemque insuper redditam, "Tune, homo, C. Marium occidere audes?" Confestim igitur proripuit se inde barbarus, abjectoque ferro totâ inclamare urbe cœpit; "Non possum C. Marium interficere."* (Stradæ, iii.; Prælectio ii. Plautina.) The description, given by Tacitus of another Roman, is perfectly applicable to Marius: *Corpus insigne oculis, comâque, et torvitate vultûs.* (Hist. ii. 9.)

tunes. But through the disguise of that doleful countenance, something so *fierce* was discerned in his visage, that he rather created terror, than moved compassion*.

I cannot omit to mention C. M. Coriolanus.

> ..... Who is he, whose brows exalted bear
> A wrath impatient, and a fiercer air?
> Awake to all that injured worth can feel,
> On his own Rome he turns th' avenging steel†.

The following passage in Plutarch is beautifully descriptive of this brave Roman: Ὁ γαρ ην (ὥσπερ ηξιȣ τον ςρατιωτην ὁ Κατων) ȣ χειρι και πληγῃ μονον, αλλα και τονῳ φωνης και οψει προσωπȣ, φοβερος εντυχειν‡. To this passage Shakspeare certainly alludes, though without much regarding chronological propriety:

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* Vertot's Revolutions of Rome, II. 149.—The sarcasm of the Athenians upon L. Cornelius Sylla, whose countenance seems to have strongly indicated his manners, is well known:

Συκαμινον εȣθ' ὁ Συλλας αλφιτῳ πεπασμενον.

His character was composed of cruelty and superstition. He made even his own house a scene of carnage; while dreams and omens entirely directed his conduct. He might literally be stiled *a king of fierce countenance, understanding dark sentences, destroying wonderfully, causing craft to prosper in his hand, in peace destroying many.*"—See his Life in Plutarch.

† Collins' Epistle to Sir Thomas Hanmer.

‡ Plutarchi Opera, I. 216.

..... Thou art left, Marcius;
A carbuncle entire, as big as thou art,
Were not so rich a jewel. Thou wast a soldier
Even to Cato's wish: not fierce and terrible
Only in strokes; but with thy grim looks, and
The thunder-like percussion of thy sounds,
Thou madest thine enemies shake*.

The rigid virtue of Cato of Utica is almost proverbial†. His countenance, like his undisturbed mind, was rough and truculent:

Quod si quis vultu torvo ferus et pede nudo
Exiguæque togæ simulet textore Catonem,
Virtutemne repræsentet moresque Catonis‡?

Ille nec horrificam sancto dimovit ab ore
Cæsariem, duroque admisit gaudia vultu§.

The deportment, which he displayed at his death, can scarcely be imputed to any other cause than to that ferocity of temper, which characterised his conduct during the whole tenor of his life.

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* Coriolanus, I. viii.

† *Et cuncta terrarum subacta,*
Præter atrocem animum Catonis. (Hor. Od. II. i. 23.)
Nor was the character of M. Portius Cato, usually called the Censor, greatly different. See his celebrated speech in defence of the Oppian law, in Livy, xxxiv. 2—4.

‡ Hor. Ep. xix. 12. § Lucan, ii. 372.

The fierce looks of Catiline are noticed by Sallust*:

> ..... Yet did his look retain
> Some of his fierceness; and his hands still moved,
> As if he labour'd yet to grasp the state
> With those rebellious parts†.

The classical reader will, I doubt not, recollect numberless instances of that peculiar trait in the person of a Roman citizen, which the prophets Moses and Daniel have conveyed by the term, *of a fierce countenance*‡.

What rendered the Romans so terrible to their enemies? Not their gigantic stature: for in that

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* *Ferociam animi, quam habuerat vivus, in vultu retinens.* (Sallust.)

What Tasso has said of a Saracen, is applicable to Catiline:

E morto anco minaccia.

Florus observes of some Roman soldiers—*Quidam hostibus suis immortui, omnium in manibus enses, et relictæ in vultibus minæ.* I. 18.

† Ben Jonson's 'Catiline.'

‡ *Abruptis Catilina ferox fractisque catenis*
Exultat, Mariique truces, nudique Cethegi. (Lucan. vi. 793.)

Torquatique truces, animosaque pauperis umbra
Fabricii. (Claud. in Eutrop. I.)

Mr. Bryant has given an elegant description of a head of Caracalla, in the 'Gemmæ Marlburienses:' *Qualis fuerit Bassianus Caracalla, vultu indice judicare possumus. Hinc enim patet aditus, unde in ipsam animam introspicere datur, et ferocitatem viri et truculentiam dignoscere. Hic est ille,* &c.

respect they were inferior to many other nations; and, in fact, we find the Gauls smartly ridiculing them upon this head *. Was it not their general character of fortitude and intrepidity, which plainly discovered itself by a bold and fixed countenance †? Accordingly Horace has, in some places, drawn in a national portrait of the Roman soldiery:

Acer et Marsi peditis cruentum
Vultus in hostem ‡.

And in the following exquisite passage:

———Illum ex mœnibus hosticis
Matrona bellantis tyranni
Prospiciens, et adulta virgo
Suspiret: 'Eheu! ne rudis agminum
Sponsus lacessat regius asperum
Tactu leonem, quem cruenta
Per medias rapit ira cædes' ||.

"That there is a national physiognomy, as well as national character," says Lavater, "is undeni-

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* Cæsar de Bell. Gall. II.

† It is an observation made by Tacitus—*Primi in omnibus prœliis vincuntur oculi.*—Josephus, describing the Roman soldiery, says of them: "Their ears are ever attentive to the commands of their generals: their eyes are fixed upon the standard; and their hands ready for action."
(*De Bell. Jud.* III. 7.)

‡ Od. I. ii. 40. *Marsi* is the true reading, not *Mauri*, as in the common editions; for the Marsi were the best part of the Roman legions.

|| Od. III. ii. 6—12.

able. It is probable, we shall discover what is national in the countenance better from the sight of an individual at first, than of a whole people; at least, so I imagine from my own experience. Individual countenances discover more the characteristics of a whole nation, than a whole nation does that which is national in individuals *."

Of the propriety of applying the character of "a king of fierce countenance" to the Romans, I entertain no doubt. It cannot, surely, be accommodated to Antiochus Epiphanes. The stern dignity, with which C. Popilius Lænas demanded an immediate answer from this prince, in the celebrated conference at Leusine (or Eleusinæ) near Alexandria, covered him with confusion, and constrained him to lay aside the ambitious schemes, which he had formed against Egypt: *Senatûs faciem attulerat Popilius, auctoritatem reipublicæ* †. *Non legatum locutum, sed ipsam curiam ante oculos positam videres* ‡.

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* Lavater's Essays, III. 85.—The ferocity of aspect in a Roman citizen reminds me of the countenance of Artaxerxes, as described by an apocryphal writer: *And he was very dreadful. Then lifting up his countenance that shone with majesty, he looked very fiercely upon her; and the Queen fell down, and was pale and fainted.* (Esth. xv. 6, 7.) And of Ajax, as contrasted with Ulysses, in Shakspeare's 'Rape of Lucrece':

In Ajax' eyes blunt rage and rigour roll'd.

† Cic. Philipp. ix.

‡ Val. Max. VI. iv. 3.—A beautiful passage in Plutarch tends to point out this peculiar trait in the character of the Romans.

II. *Understanding dark sentences* *.

The eagle, a bold and adventurous bird, endowed with a singular power of vision †, and

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The Macedonian nobility, at an entertainment to which they were invited by Æmilius, the conqueror of their king, were astonished at the politeness with which he presided. When they professed their astonishment, he said; Της αυτης ειναι ψυχης, παραταξεως τε παραστηναι καλως και συμποσιω· την μεν ὁπως φοβερωτατη τοις πολεμιοις, το δε ὡς ευχαριστοτατον η τοις συνουσι. (*Vit. Æmil.*) One may well conceive the aspect of a Roman army, under such a commander, to have been truly formidable in the day of battle.

This circumstance has not escaped the notice of an elegant writer in the sixteenth century:—*An Scævolæ ustulatam manum, Coclitis crus confractum, Scævæ corpus perterebratum, Attilii ambas manus quibus navim hostium tenuerat abscissas; tot præterea fortissimorum militum, qui ad Heracleam, ad Trebiam, ad Thrasymenum, ad Cannas ceciderant, adversa vulnera, oculorum torvitatem et in morte ferociam fortunæ faventi ascribes?*"

(Oratio Romanam Historiam complectens, habita Romæ in Ædibus Capitolinis, xi. Kal. Maii, 1521. p. 99.)

* The word, rendered *dark sentences*, is used in Ps. lxxviii. 2. *I will open my mouth in a parable: I will utter dark sayings of old.*

Φθεγξομαι προβληματα απ' αρχης. (*Theodot.*) In Ezek. xvii. 2, a prophecy is called חידה, 'an enigma, or *dark sentence*.'

† The Arabians hyperbolically affirm, that "the Eagle can see a dead carcase at the distance of four hundred parasangs;' and 'more quick-sighted than the Eagle,' is one of their proverbs. See Chappelow on Job, xxxix. 30.

Cur in amicorum vitiis tam cernis acutùm
Quam aut Aquila &c. (Hor. Sat. I. iii. 26.)

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called by Æschylus πληνος κυων from it's eagerness to seize and devour it's prey, is strongly emblematical of the Roman people; ardent and impetuous in war, enriching themselves with the spoils of conquered nations, and persevering in a policy which nothing could withstand. This policy is thought to be designated by the phrase, *understanding dark sentences*, in allusion to their sagacity in discovering the designs of their enemies, and their detection of the parties and interests which prevailed in the councils of different princes; in short, their consummate skill in the intricacies of political intrigue *. This extensive power was not derived from accidental conquests, or the impulses of momentary ambition: it must be attributed to a cautious foresight, a vigour of mind, and a firmness of design, which made them superior to all difficulty and danger. The contrivances of crafty statesmen

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An old Scholiast upon Hesiod tells us, that the Eagle was called, from it's power of vision, οφθαλμιωτης,

> .....ὅν ρα τε φασιν
> Οξυτατον δερκεσθαι επυρανιων πετεηνων. (Hom.)

* The remark, that for political οξυδερκια, or quick-sightedness in the administration of affairs, there has not been any body of men superior to the Roman Hierarchy, may be equally applied to the governors of ancient Rome.

The counsel of a king is called 'a mystery, or secret.' Job, xii. 2; Judith, ii. 2. *Abditos principum sensus exquirere illicitum.* (Tac. Ann. vi.)

may very justly be called 'enigmas, or *dark sentences*.' In the art of unravelling their covert machinations, consisted that peculiar address, which constituted one part of the character of the Roman people. With eagle glance they penetrated the views of ambitious monarchs, and thus secured to themselves the empire of the world. Their arms were victorious; but their victories were insured only by the prudence, with which they conducted themselves upon every occasion. This policy acquired influence, even in countries where they possessed no real power—*penes Romanos patrocinium fuit gentium, non imperium**.

May not this expression be elucidated, by remarking the striking acuteness, with which the Roman magistrates detected the various conspiracies of their own citizens? Perhaps in no state do we meet with a greater number of deep combinations to extinguish the liberties, and destroy the very existence, of the republic. Yet these combinations were invariably defeated †.

A conspiracy is, literally, *a dark sentence*. To trace it's various windings, and unveil the obscurity in which it is enveloped, requires un-

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* Cic.—See 1 Mac. viii. 4.

† See Liv. iv. 14. vi. 20., Juv. viii. 266., and Anc. Univ. Hist. xii. 139; and for the discovery of the enormities of the 'Bacchanalia' in particular, called by the historian *intestina conjuratio*, Liv. xxxix.

common sagacity. When Catiline, Lentulus, and Cethegus, men of noble parentage and splendid talents, meditated their schemes of devastation, the vigilance of a plebeian Consul preserved his country. The series of astonishing circumstances which attended the detection of this and similar plots against the state, evinces the propriety of applying to the Supreme Magistrate of Rome the character of *a king understanding dark sentences.*

I am inclined, however, to propose another explication of this prophetic mark, as not totally inadmissible. By *dark sentences,* may we not understand the secrets of futurity concealed from the knowledge of mankind*? In every attempt, whether of peace or war, how eager were the Romans to unravel these secrets, to pry into the things which should be hereafter? A class of men was set apart among them, whose principal employment it was to excel in that art, which boasts to ascertain *à priori* the good or bad success of any designs. *Nihil in bello sine extis, nihil sine auspiciis domi habent,* says Cicero of his countrymen. No election of officers, no military enterprise, was undertaken without a strict and rigid observance of various rites derived from Etruria. In that country, the seat of mul-

* Visions, or dreams, are called 'dark speeches,' Numb. xi. And thus, also, may the oracles of antiquity and augurial presages be termed.

tifarious idolatry *, all the modes of divination were familiarly known. In vain were wise men chosen to fill the departments of government; in vain did the General form in his tent a noble plan, unless the Haruspex or the Augur pronounced a happy concurrence of favourable omens. Well might they be said to *understand dark sentences*, who could translate the growl of thunder, or the croaking of a raven, into intelligible language; and interpret the meaning of a chicken, when he pecked his corn in this or that particular manner, or being perhaps already gorged, refused to eat at all! The disasters incurred by some commanders, who despised or neglected these matters, contributed highly to rivet the superstition in question. Of this kind was the overthrow of Flaminius at the Thrasymene lake, and of Crassus in Parthia. These pretensions to

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* *Genetrix et mater superstitionis.* (Arnob. contra Gent. vii.)

Asylas, a prince of Etruria, excelled in all the arts of divination:

> ..... *Ille hominum divûmque interpres Asylas*
> *Cui pecudum fibræ, cœli cui sidera parent,*
> *Et linguæ volucrum, et præsagi fulminis ignes.* (Virg. Æn. x. 175.)

So likewise did Aruns in Lucan:

> *Hæc propter placuit Tuscos de more vetusto*
> *Acciri vates; quorum qui maximus ævo*
> *Aruns incoluit desertæ mænia Lunæ,*
> *Fulminis edoctus motus venasque calentes*
> *Fibrarum et monitus errantis in aëre pennæ.* (i. 584.)

knowledge were, indeed, idle and ambiguous. Yet when the very being of a nation seems to depend upon such a science (as was the case at Rome) the people pretending to have a consummate skill in this science may be declared to *understand dark sentences.* I am aware that, in other nations, recourse was had to these arts; that they were in use among the Chaldæans, the Egyptians, and the Greeks. According to Plutarch, Lycurgus sanctified the Lacedæmonians with divinations and omens, Ion the Athenians, Deucalion all the Greeks in general, and Numa the Romans. But I must insist that, among the Romans chiefly, matters of the greatest moment wholly depended upon them *. Augurial ceremonies were interwoven with all their

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* Catrou, in his remarks upon the following lines in Virgil,

His aliud majus Juturna adjungit, et alto
Dat signum cœlo, quo non præsentius ullum
Turbavit mentes Italas. (Æn. xii. 244—246)

observes, that the words *Italas mentes* should be particularly noticed; the Italians paying much greater attention to auguries than any other nation.—*Non solamente gli augurii erano il fondamento in bona parte dell' antica religione de' gentili, ma ancora erano quelli che erano cagione del bene essere della republica Romana.*

(Machiavelli sopra la prima Deca di Tito Livio, i. 14.)

Livy puts the following words into the mouth of Appius Claudius: *Eludant nunc licèt religionem. Quid enim interest, si pulli non pascentur, si ex caveâ tardiùs exierint, si occinuerit avis? Parva sunt hæc, sed parva ista non contemnendo majores nostri*

proceedings. In the infancy of the state, the destiny of the two brothers, Romulus and Remus, was determined by the flight of vultures*. It was an express decree of the senate, that 'there should be no deviation whatever from the directions prescribed by the Augurs.' These men, indeed, may truly be said to have governed Rome. The most trifling incidents frequently, in times of danger†, afforded presages of futurity to their most experienced generals. "In Italy," as an acute writer observes, "not only private superstition prevailed, but the most important steps of the state were over-ruled by the Haruspices and Augurs; and their Consuls and Prætors bowed

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nostri maximam hanc rempublicam fecerunt.—Haruspicinam ego reipublicæ causâ communisque religionis colendam censeo.

(Cic. Div. iii.)

"The chief religion of those times lay in the Augurs and the Haruspices; that is to say, in the prognostics which were drawn from the flight of birds, or the entrails of beasts. The priests and sacrificers persuaded the people, that in these they plainly read the destinies of men. This pious fraud afterward became one of the mysteries of state."

(Vertot's Revolutions of Rome, I. 4.)

* *Romulus non solùm auspicatò Urbem condidisse, sed etiam optimus Augur fuisse traditur. Deinde Auguribus et reliqui reges usi; et, exactis regibus, nihil publicè sine auspiciis nec domi nec militiæ gerebant.* (Cic. Div. i. 1.)

† *Quod in pace Fors et Natura, tunc Fatum et Ira Dei vocabatur.* (Tac. Hist. II.)

before a presage taken from the entrails of beasts, the flight of birds, and signs from heaven*."

Cicero has remarked, that the Romans surpassed all other nations in piety and religion†. But what was this religion? Did it not principally consist in that attention, which they uniformly paid to the occult science of divination; to omens, prodigies, spectres, dreams, visions, auguries, and oracles? The *procuratio prodigiorum*, and of all events which were thought to prognosticate the displeasure of the gods, wholly under the direction of the Haruspices, Augurs, and Decemviri Librorum, was often childishly ridiculous: as when a Dictator was named for the sole purpose of driving a nail into a post, which the meanest artist in the Æmilian school would have done with tenfold dexterity; and when it's efficacy was made to depend upon the proper repetition of the number three‡ and it's compounds. At some times, it was madly expensive: as when they decreed a *ver sacrum*; i. e. devoted to the

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* Inquiry into the Life of Homer, p. 221.

† *Nec numero Hispanos, nec robore Gallos, nec calliditate Pœnos, nec artibus Græcos, sed pietate ac religione omnes gentes nationesque superavimus.* (Cic. de Harusp. Resp.)

‡ Of this we have a remarkable instance in Livy: *Ejusdem rei causâ Ludi Magni voti æris trecentis triginta tribus millibus, trecentis triginta tribus, triente, præterea bubus Jovi trecentis.* (Liv. xxii. 10.)

altar the entire offspring of their flocks, for at least a considerable part of the year. This seemed more likely to have produced a general famine. At others, it was inhumanly cruel. Thus, upon the report of a prophecy, that 'the Greeks and the Gauls were to possess the city,' they buried alive a man and a woman of each of these two nations in the *Forum Boarium;* as if by this barbarous act they should accomplish, or elude, the prediction.

Instances of all these are to be found in various historians, and fully prove the universal eagerness of the Romans to extract abstruse meanings from things that had no meaning at all. They fully prove the implicit confidence given to certain professional men, who undertook to explain the dark language in which (as they pretended) the gods required particular expiations, at once disgraceful to the offerers and to the beings to whom they were offered. The emperor Constantine himself, after he had embraced Christianity, was so addicted to this superstition, that he directed the Haruspices to be consulted when a public edifice was destroyed by lightning.

Nor less singular was the reverence, in which the Sibylline oracles were held at Rome. These literally enigmatical books, if we believe Cicero*,

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* *Callidè enim, qui illa composuit, perfecit ut quodcunque accidisset prædictum videretur.* (Cic. iii.) *Flexiloqua et obscura oracula*

were composed with such dexterous artifice, that however the event terminated, the prediction should seem to be accomplished. The magistrates (Duumviri, afterward Decemviri, and at length Quindecemviri*) to whose care they were consigned, affected an extraordinary degree of wisdom in the explication of them†. In fact, these dark oracles were often accommodated to serve political designs. In one of the Catilinarian orations, we see the good use, to which they were applied by Cicero himself. Lentulus, in Sallust, quoted the same books to much worse purpose. These Sibylline volumes were preserved with the most religious solicitude, and carefully consulted in times of danger: nor did their authority cease

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oracula—obscuritates et ænigmata somniorum (Ib. ii.)—*Visa tortuosa et obscura.* (Ib.)

..... αιολοστομους
Χρησμους, ασημους, δυσκριτως ειρημενους.
(Æschyl. Prom. Vinct. 662.)

* De Bie's *Numismata Aurea,* Tab. x.

† The rigid virtue of the first Brutus has been mentioned. His singular humanity, in the abolition of human sacrifices, was displayed by an ingenious explication of an oracle—*ut pro capitibus capitibus supplicaretur.* This *dark sentence,* which was supposed to direct the sacrifice of children, was more mildly interpreted by Brutus: *Nam capitibus allii et papaveris supplicari jussit, ut responso Apollinis satisfieret de nomine 'capitum,' remoto scilicet scelere infaustæ sacrificationis.* (Macrob. Saturn. I. 7.) See the Notes of Meursius upon this passage.

before the end of the fourth century; when the zeal of the emperor Theodosius exerted itself, in the most vigorous measures, to extirpate the superstitions of paganism.

Thus, in whatever sense we explain the words, whether as denoting the acuteness with which the Romans conducted their political interests, the sagacity with which they discovered the conspiracies formed against the state, or lastly, the skill which they pretended to have in exploring the events of futurity, they may emphatically be denominated a people *understanding dark sentences.*

III. *His power shall be mighty, but not by his own power.*

Dathius has not, I think, rightly explained this passage. *Is potentiâ auctus, nec tamen suâ virtute—sed astutiâ suâ et fraudibus, uti in sequenti versu dicitur.*

In the lively description, which the prophet Habakkuk* has given of the Chaldæans, that they were *a bitter and hasty nation, marching through the breadth of the land to possess the dwelling-places* that are *not theirs;* that they were *terrible and dreadful*—it is added, *their judgement and their dignity shall proceed of themselves:* A character, perfectly opposite to that before us.

The power of the Romans was truly *mighty,*

* i. 6, 7.

but not by their own power. In the language of the Psalmist, *They got not the land in possession by their own sword; neither did their own arm save them**.

A learned friend, who has now put off mortality, ingeniously suggested to me that the words, *not by his own power*, may be aptly understood of the consummate policy of the Romans in using the resources of every conquered nation for ulterior conquests †; thus

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* Ps. xliv. 4.—*I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites, but not with thy sword, nor with thy bow.* (Josh. xxiv. 12.)

† See, in Rollin's *Histoire Ancienne*, VI. 583 (4to.) some excellent reflexions upon the extraordinary policy of the Romans in their conduct toward the Greek states.

"The circumstance, which chiefly raised the Romans to the sovereignty of Rome, was their laying aside their own customs, as soon as they met with better among the people they conquered." *(Montesquieu, on the Grandeur and Decline of the Romans, p. 3.)*—"They made soldiers of the several people they conquered, and considered the vanquished only as so many instruments of future triumph." *(Ib. p. 87.)*—"The Romans subdued the whole universe by the assistance of the nations of Italy, on whom at different times they had be stowed various privileges." *(Ib.)*—Similar remarks are interspersed throughout the whole work. And to this purpose the testimony of the best writers of Rome may be adduced. Livy observes, that the Roman republic was aggrandised by giving the freedom of it's citizens to it's enemies, after they were conquered. *Vultis exemplo majorum augere rem Romanam, victos in civitatem accipiendo?* (VIII. xii. 16.) *Quid hodiè esset imperium,*

making the world, as it were, the great instrument of it's own subjection. This policy strongly distinguished them, from their very first attempts to subjugate the nations around them. The natural-born Romans, even after the Social War, which ended in the admission of the Italian allies to the privileges of citizens, were from their numbers utterly inadequate to establish an universal empire; especially as they generally neglected commerce * and navigation †, the sources, in our times, of political strength. Much the

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perium, nisi salubris providentia victos permiscuisset victoribus? (Sen. de Irâ, ii. 24.) *At conditor noster Romulus tantùm sapientiâ valuit, ut plerosque populos eodem die hostes, dein cives habuerit.* (Tac. Ann. XI. xxiv.)

Polybius, having finished his narrative of a most unjust decision made by the Roman senate in favour of Ptolemy Physcon, observes, that 'the Romans were ever careful to improve to their own advantage the quarrels and disputes, which arose among kings and princes; conducting themselves in such a manner, as to make the contending parties believe that they favoured them, while they promoted their own interest, which they had solely in view in all their resolutions.' *(Anc. Univ. Hist. XI.* 411. *N.)*

* Taylor's Elements of Civil Law, p. 497. Montesquieu's *Esprit des Loix,* xxi. 10.

† It is reckoned among the causes, which raised and gave permanency to the Roman republic, that this brave people never practised commerce nor the lucrative arts. Leaving these to slaves, their only occupation was the art of war, and this their only way to magistracies and honours." *(Montesquieu.)*

greater part of their armies, in their earlier periods, was furnished by the Latins; and, in later times, it is notorious what succours they drew from the nations dependent upon them. Cæsar would probably never have conquered Gaul, without the assistance of the Gauls; and the success of the Romans would have been less brilliant in their first attempts upon Greece, if they had not derived powerful support from the confederate states, who invited them into their territories to repel the tyranny of the Macedonian kings. Sicily, Africa, Sardinia, and Asia were all accessary to their own subjection: so were Germany and Spain, though subdued with greater difficulty. Even the Jews contributed not a little to their final ruin, by the succour which the contending factions afforded to their enemies, from Pompey's first attack unto the moment of their entire subjugation. During the last siege of Jerusalem, the citizens within accelerated it's ruin no less than the Roman soldiers without. And it is observable, that Vespasian's army was strengthened with forces drawn from various parts of the world; with auxiliary troops from Greece, Syria, Egypt, Arabia, &c. Hence the prophet Zechariah, foretelling the destruction of Jerusalem, describes all nations as gathered against her: *Behold, the day of the Lord cometh. And thy spoil shall be divided in the midst of thee;*

for I will gather all nations against Jerusalem to battle *.

Thus was the power of the Romans *mighty, but not merely by their own power.*

IV. *He shall destroy wonderfully.*

Rome was the seat of perpetual wars. Mithridates, when he saw the Romans eager to watch every opportunity of embroiling themselves in war, said of them; "These conquerors of mankind seem to be really descendents of a wolf, such is their rapacity, such is their insatiable avidity." And Telesinus, the general of the Samnites †, long before the reign of Mithridates entertained of them the same unfavourable opinion, when he called them 'wolves, the despoilers of the liberties of Italy:' "*Raptores Italiæ lupos* ‡." By Galgacus, our illustrious countryman, they are described as 'plunderers and pirates' ||.

Lactantius, in a fine vein of satire, has ridiculed their absurdity in enrolling among the gods their fortunate commanders, who founded their only claim to immortality on their success in pillaging

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* xiv. 1, 2.

† This brave man, ready to fall upon Rome with his army, said; "We must cut down the forest, where those ravenous wolves take shelter. Let fire and sword destroy all: spare nothing. Mankind can never be free, as long as any Romans remain alive." (*Vertot's Revolutions of Rome, II.* 180.)

‡ Vell. Paterc. I. ii. 27. || Tac. Vit. Agric. 30.

provinces, laying waste cities, destroying armies, and enslaving nations: *Videlicet quo plures homines afflixerint, spoliaverint, occiderint, eò se nobiliores et clariores putant* *.—*Qui infinita hominum millia trucidaverit, cruore campos inundaverit, flumina infecerit, non modò in templum, sed etiam in cœlum admittitur* †.

In foreign wars, they were not sparing of the blood of their enemies ‡. Their cruelty excites our indignation. According to Polybius, when they took a city by storm, they massacred all the inhabitants without regard to age, sex, or condition; exercising their resentment even against dogs and other animals ||. The law, which permitted a triumph, was singularly cruel: *Lege cautum est ne quis triumpharet, nisi qui quinque millia unâ acie cecidisset* §. But the effusion of blood in their civil commotions, when

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* Div. Inst. 18. † Ib.

‡ Can we observe without shuddering the cool indifference, with which Cæsar, in his 'Commentaries of the Gallic war,' relates his murther of all the Senators of the Veneti who had yielded to his mercy, and the destruction of 40,000 persons by his soldiers?

|| Πολλακις ιδειν εστιν, εν ταις των Ῥωμαιων καταληψεσι των πολεων, ου μονον τους ανθρωπους πεφονευμενους, αλλα και τους κυνας δεδιχοτομημενους, και των αλλων ζωων μελη παρακεκομμενα. (x.)

§ Val. Max. II. viii. i.

eagle advanced against eagle*, the dreadful carnage which followed their odious proscriptions, the savage slaughter of their noblest and most virtuous citizens—the bare mention of these particulars inspires no other sentiments than those of horror and aversion. It will be difficult to commend their humanity in the administration of justice, if we consider the number of capital punishments, which are sanctioned by the laws of the Twelve Tables. Many of their statutes indeed may be said, like those of Draco†, to have been written in blood. What could be more inhuman than the practice of destroying such children, as were born with any deformity? *Pater insignem ad deformitatem puerum citò necato.* By the Silanian decree of the senate, the assassination of a master in his own house subjected all the slaves under it's roof to the punishment of death. We have an example of the case in Tacitus‡. Another equally rigorous law nullifies the evidence of a slave, except he persisted in it on the rack. But I forbear to add farther instances. That this feature of *destroying wonderfully*, therefore, characterises the

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* *Heu! quantum potuit terræ pelagique parari*
Hoc quem civiles hauserunt sanguine dextræ!
(Lucan. i. 14.)

† Gibbon, VIII. 90. ‡ Annal. xiv. 43.

Romans, is a proposition which cannot be controverted.

V. *Shall prosper.*

> *Orbem jam totum victor Romanus habebat,*
> *Quà mare, quà terræ, quà sidus currit utrumque,*
> *Nec satiatus erat* *.

The treaties, which the Romans made with foreign nations, were usually introduced with these words—*Quod bonum, faustum, felixque sit populo Romano!* And what nation was ever so successful? Even their temporary disappointments and defeats inspired them with fresh vigour. Like the hydra of fabulous antiquity, they continually recovered their strength after the most violent attacks upon it; and, though for a short time sunk in calamity, exerted their prowess with redoubled efforts. They seem to have been thoroughly sensible of their own good fortune†. It may be added, that this good fortune principally attended them in their eastern conquests. They were engaged nearly five hundred years in accomplishing the reduction of

* Petron. Arb.

† Hence we meet with the following inscriptions upon their coins:—FELICITAS IMPERII; FELICITAS ORBIS; FELICITAS POPULI ROMANI; FELICITAS PUBLICA; FELICITAS PERPETUA; ROMA FELIX; ROMA VICTRIX; ROMA ÆTERNA; ÆTERNITATI IMPERII, &c. &c.

Italy; while the conquest of all the nations around the Mediterranean did not cost them above half that time!

Plutarch has written an entire treatise upon the 'Fortune of the Romans.' In this treatise, Virtue and Fortune are said to have contended, to which of them the power of the Romans should be attributed: and the dispute is decided in favour of the latter. Fortune, according to his representation, having abandoned the Persians and Assyrians, flew swiftly into Macedonia. She afterward changed her course, traversed Syria and Egypt, and thence visited Carthage; when at length quitting Africa, she came into Italy, crossed the Tiber, and advanced to the Palatine Hill. There she laid aside her wings, put off her sandals, and threw away her globe, as if resolved to fix her habitation at that place. The kings of Rome, who succeeded Numa, admired and revered her as the chief guardian and protectress of their city; ὡς πρωτοπολιν και τιθηνην και φερεπολιν της Ρωμης.

The first temple erected to Virtue was the work of Scipio Numantinus; while many splendid edifices were consecrated to Fortune, in the most early periods of the state. Several Roman coins, now extant, have on the reverse the figure of Fortune seated, with the inscription—FORTUNÆ MANENTI. See a fine passage, in the treatise of Plutarch above-quoted, on

the Genius of the Romans: Ὁ Ῥωμαιων μεγας δαιμων, κ. τ. λ.*

VI. *Shall practise.*

Shall perform great exploits. The splendid actions of the Romans have commanded the admiration of all ages. So long as the volume of history is read, they will be viewed with astonishment. By a felicity peculiar to themselves, they are the only people recorded, in whom the odium of their cruelties is extinguished by the brilliance of their achievements.

Another explication has been suggested; upon which, however, we do not lay much stress. When it is predicated of this nation, that it shall 'perform great works,' the expression may be regarded, as denoting a nation abounding with illustrious monuments of art: literally, shall labour, shall work. In this sense the word עשה is used Ruth, ii. 9, Nehem. iv. 17, Hag. ii. 4; ποιησει, LXX. and Theodot.† If this interpretation be admitted, it aptly quadrates with the character of the Romans, who certainly were distinguished by the

* Plutarch. Op. II. 324.

† עשה—propriè *elaboravit quid, incumbendo in illud totâ vi tum animi tum corporis.* Robertson.—This word is used in a variety of senses, in the Scriptures. It is sometimes taken in a religious sense, like the word *facere.* Thus it may be interpreted in Daniel xi. 39, according to Mr. Mede, He shall do; i. e. religious service, to the images of saints together with Christ.

The

variety and magnificence of their works; works, that even to this day render Rome equally the delight and the wonder of travellers. Their temples, their amphitheatres, their forums, their arches, their naval trophies *(columnæ rostratæ)*, their aqueducts, their roads, their porticos, their statues, their sepulchres, the prison built by Tullus Hostilius and enlarged by Ancus Martius*, the colisæum, the baths of Dioclesian, Caracalla, and Antoninus, the septizonium of Severus, and the superb pillar of Trajan—all these, and many others of a similar character, exhibited the most astonishing proofs of national industry and taste.

VII. *And shall destroy the mighty and the holy people.*

And thus fulfil the direful imprecation of the Jews, when they urged Pontius Pilate to hasten

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The words εποιει, εποιησεν, *fecit*, are generally used by artists, to specify the execution of their works. Thus, Ονησιας εποιει is an inscription in Leo Agostino, Pl. ii. No. 10.—The passage in Horace,

.....*invicti membra Glyconis,*

was inexplicable, till the words εποιει Γλυκων were discovered upon a statue of Hercules still extant.—*Praxiteles fecit puberem Apollinem.* Plin. xxxiv. 8.—*Alcamenes fecit marmorea.* Id. ib.—And frequent are the following ancient inscriptions:—F. L. P. S. *fecit lubentissimè*, &c.; F. L. M. *fecit libens meritò.*

* It is still to be seen at Rome, and is called 'Il Carcere Mamertino.' See *Descrizzione di Roma Antica*, 1697.

the death of Jesus Christ: *His blood be on us, and on our children* !*

VIII. *And through his policy, also, he shall cause craft to prosper in his hand.*

E per lo suo senno (sc. astutia, ed arti) *la fraude prosperera in man sua*†. The word, which in our English version is rendered 'craft,' is always to be understood in a bad sense, and implies every species of fraud and injustice. In the republic of Rome, frequent jealousies subsisted between the Patricians and the Plebeians. The latter beheld with an invidious eye the pride, and affluence, and luxury of the former. The severities exercised against debtors, and the proposal of the Agrarian Law, were sources of continual embarrassments. To divert the attention of the multitude, what deceptions were not practised! False rumours were dispersed, in order to repress the rage of sedition, and to soften the clamours of resentment. Recourse was frequently had to that weak and wicked policy, which delights in simulation and dissimulation;

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* Matt. xxvii. 25. If the reader is desirous of seeing a complete illustration of this and other prophecies relative to the destruction of *the mighty and the holy people* by the Romans, let him peruse Archbishop Newcome's 'Observations on our Lord's Conduct as a divine Instructor.'

† Diodati.

which scruples not to infringe solemn engagements, and which greedily embraces every temporary expedient, attentive only to the exigencies and dangers of the present moment. The secession of the people to the Sacred Mountain originated from the violation of the promises made to them by the senate. In general, these artifices were not unsuccessful: the fortune of the Great City prevailed; internal peace and quiet were established; and the parade of victories and triumphs dazzled the eyes, and silenced the complaints of the oppressed and deluded people *.

It can scarcely indeed admit a doubt, that this strong lineament, of *causing craft* (or *fraud*) *to prosper*, peculiarly belongs to the character of the Romans, if we consider those scenes of injustice, which were exhibited by them toward the conquered nations.

When Rome once extended her empire beyond Italy, the states in subjection to her were no longer governed with equity and mildness. Her distant provinces were administered by Prætors and Proconsuls, who, being entrusted at once with the legislative, judiciary, and executive powers, became absolute despots. Hence, ac-

* Of the insincerity, artifice, and injustice of the Patricians, in their conduct toward the Plebeians, see Hooke's Roman History passim; Anc. Univ. Hist. XI. 296, 428,—xii. 74, 404; Montague's Reflexions on the Rise and Fall of the Ancient Republics, p. 260, 261; and Cic. de Off. 1, 2.

cording to an observation of Montesquieu, while liberty flourished at the centre, tyranny was at the extreme parts. After the conquest of Macedonia *, that æra in which the Little Horn was to arise, the Romans enjoyed an immunity from taxes. The public revenues flowed from the provinces. The Knights, the farmers of these revenues, quickly became infamous for the most atrocious extortions. "All Asia," said Mithradates, "expects me as it's deliverer; so great is the hatred which the rapacity of the Proconsuls, the confiscations made by the officers of the revenue, and the quirks and cavils of judicial proceedings have excited against the Romans †."

The depredations of the provincial governors committed in Achaia, Lycia, Pisidia, Phrygia, Cilicia, and the islands of the Ægean sea, rendered the Roman name justly odious throughout the East ‡. Houses, cities, and temples were

* Macedonia was not made a Roman province until many years after the defeat of Perseus by Paulus Æmilius. "It's reduction was a remarkable æra in the history of Rome. Before this date, Roman citizens had been treated as subjects, and permitted themselves to be taxed: but upon this event, they assumed more entirely the character of sovereigns; and, having a treasury replenished with the spoils of that kingdom, exempted themselves from their former burthen of taxes." *(Ferguson's History of Rome,* I. 247.*)*

† Justin. xxxviii.

‡ It was a proverbial expression,

Πανλες τελωναι παντες εισιν ἁρπαγες.

Corruption

pillaged: the inhabitants were stripped of their wealth, of the most exquisite works of art: their gold and silver vases of inestimable value, their statues, their household-gods, nay, the very monuments of the dead were not spared. At one single time, five hundred statues were brought to Rome from the temple of Apollo at Delphi. Can we read the orations of Cicero against Verres, without expressing the utmost detestation of his conduct? The satirist, with that noble ardor which ever animates him in the cause of virtue, displays an earnest indignation against these disgraceful magistrates, and their train of voracious dependents *. If fraud and rapine ever reigned upon the earth, if they ever were *made to prosper*, it was surely under the auspices of such men as Verres and Dolabella †.

Corruption soon spread itself through all degrees in the state. Complaints of peculation became general: the laws lost their force; and justice was publicly sold in the tribunals.

A Proquæstor, A. U. C. 627, vindicating his conduct before the people, thus addressed them; 'The purse, which I have carried full to the province, I have brought empty back: others empty the wine-casks which they carry from Italy, and bring them from the provinces replenished with silver and gold.' A. Gell. xv. 21.

* Juv. Sat. viii.

† Of the injustice and cruelty of the Romans, see several remarkable instances enumerated in Lord Kaimes' 'Sketches of Man,' I. pp. 155, 249, 255, 293.

The remark of Cicero is abundantly confirmed by history: *Lugent omnes populi, regna denique jam de nostris cupiditatibus ac injuriis expostulant. Locus intra Oceanum nullus est neque tam longinquus neque tam reconditus, quò non per hæc tempora nostrorum hominum libido iniquitasque pervaserit* *. It has been observed of the Romans, that they were 'a people, who while they were poor robbed mankind, and as soon as they became rich, robbed one another.'

IX. *He shall magnify himself in his heart* †.

This expression is strictly applicable to the conduct of Rome, after a successful war. Flushed with victory, her commanders saw their ambitious hopes terminated in the magnificence of a triumph. Their insolence upon these occasions was so much dreaded, that the wretched captive frequently preferred a voluntary death to the humiliation of being led in chains to adorn the procession of the conqueror. Of this we have instances in Annibal, in Mithridates, and in Cleopatra. Florus bestows upon the Romans an encomium, to which they are by no means entitled: *Nunquam enim populus Romanus hostibus domitis victoriam suam exprobravit.* We have a strong proof of the contrary, in the person

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* Lib. V. in Verr. † See 1 Macc. viii. 13.

of one of their first characters; concerning whom the historian writes, that he 'indulged himself in the virulent abuse of his most illustrious captives*.' Can we read Plutarch's description of the triumph of Paulus Æmilius, without commiserating on one hand the condition of a once-powerful monarch, reduced to the lowest ebb of disgrace, and condemning on the other the cruel arrogance of the victor? Juvenal has severely censured the vain ostentation of the Roman hero†; enthroned in his triumphal car, gorgeously robed, crowned with laurel, and thus literally *magnifying himself in his heart.* "Rome," says a lively writer, "had nothing more magnificent and majestic than this pompous ceremony. But the sight of captives, the mournful objects of compassion, if these victors had been capable of any, obscured and effaced all it's lustre. What inhuman pleasure! what barbarous joy‡!"

The epithets bestowed on the city of Rome, upon ancient coins and medals, imply much pride and presumption §.

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* *In splendidissimum quemque captivum non sine verborum contumeliâ sæviit.* (Suet. Aug. xiii.)

† Sat. x. 34.

‡ Rollin's History of the Arts and Sciences of the Ancients, II. 36. See, also, Fitzosborne's Letters, p. 10, &c.

§ Nor has modern Rome been deficient in this respect: *In Urbis Æternæ ornamentum erexit Innocentius X. Pont. Max., &c.*

Arrogant titles, likewise, were conferred upon her emperors: *Divo Julio* *—*Æterno Principi Ubique Venerando Semper Aug.—Felici Invicto—Invictus et Perpetuus Semper Aug.—Rerum Humanarum Optimo Principi—Restitutor Mundi—Totius Orbis Domino* † *Triumphanti—Salus Generis Humani.*

Indeed their poets, their orators, and their historians seldom omit an opportunity of exulting in her universal empire:

> *Excudent alii spirantia mollius æra;*
> * * * * * * *
> *Tu regere imperio populos, Romane, memento.*
> (Virg. Æn. VI. 848, &c.)
> *Romæ principis urbium.* (Hor. Od. III. iii. 13.)

Claudian thus speaks of her;

> *Quâ nihil in terris complectitur altius æther,*
> *Armorum legumque parens, quæ fundit in omnes*
> *Imperium.*

And Martial;

> *Terrarum dea gentiumque Roma,*
> *Cui par est nihil, et nihil secundum.*

Her citizens, professedly, held themselves equal to kings and princes. They confounded their

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* Seneca, in his Αποκολοκυντωσις, has severely censured the apotheosis of the Roman emperors.

† The word 'Dominus' implies the absolute authority of a despot over his slaves. Horace calls the Romans '*Terrarum Dominos,*' Od. I. i. 6.; and Virgil,

Romanos rerum dominos gentemque togatam. (Æn. i. 282.)

dominion with the extent of the globe of the earth. "Pride was, as it were, the plant most natural to that soil, which was enriched and watered with the spoils of great part of the world *."

Cicero speaks of her in all the language of panegyric †: *Roma domus virtutis, imperii, dignitatis, domicilium gloriæ, lux orbis terrarum.* That is, in the words of Mr. Addison,

> The mistress of the world, the seat of empire,
> The nurse of heroes, the delight of gods.

And by one of her own historians she is pronounced to be the city destined for the habitation of men and gods; *destinata hominum ac deorum domicilio civitas* ‡. To the same purport Eumenes, king of Pergamus, when he addressed the Romans, artfully soothed them by placing them upon a level with the divinities: *Causam veniendi sibi Romam fuisse, præter cupiditatem visendi deos hominesque, quorum beneficio in eâ fortunâ esset, &c.* §"

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* Bishop Pearce's Sermons, IV. 26.

† The splendor of Rome, the pomp and solemnity of her religious institutions, her pontiffs, her vestals, her temples—these, if we may give credit to her poets, were to be immortal. See Virg. Æn. ix. 448; and Hor. Od. III. xxx. 8—10. Both Ovid and Lucan call Rome the seat of the gods, *Deûm sedes.*

‡ Flor. i. 13.

§ Liv. xlii. 11.

X. *And by peace shall destroy many.*

Or, rather, 'in peace shall destroy many,' בשלוה. Mr. Faber translates the passage: 'He shall destroy many, while in a state of negligent security.' This peculiarity, of defeating an enemy when unprepared for resistance (he observes) is remarkably exemplified in the whole progress of the Saracenic arms. But a very slight knowledge of the history of the wars in ancient and modern times will sufficiently evince, that great generals in all ages and nations have not unfrequently gained their most signal victories by an unexpected attack; so that this can scarcely be regarded as peculiar to any military character.

Even in the times of tranquillity, he shall delight in scenes of slaughter. Is not this strictly applicable to the relentless spirit, which impelled the Roman emperors to acts of the greatest cruelty against the first Christians *?

I beg leave to hint another explication. The character of a people may be discovered from remarking the diversions, to which they are principally attached. The Athenians, when they listened with rapture to the noble compositions of Menander and Aristophanes, of Sophocles and Euripides, clearly displayed their refined taste for polite literature. What, then, shall

* It was the common cry at Rome, "*Christianos ad leones—Christianos ad bestias.*"

we say of the Romans *? When we consider the entertainments to which they devoted themselves, we must pronounce them a people estranged from the sentiments of humanity, *in peace destroying many.* What can fix them in a more unpleasing point of view, than the shows of their gladiators? Even in the most flourishing and polished periods of their state, they left their theatres, to become spectators of those sanguinary combats. Nor has a single writer among them intimated his disapprobation of such a conduct, except Seneca the philosopher.

These inhuman spectacles were introduced even into their convivial entertainments; and the unhappy men, who then combated with each other, were hence denominated '*Cubicularii*,' and '*Convivales*†. The feasts of the Lapithæ were not more barbarous. The very women appeared on the arena of the amphitheatre, as gladiators!

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* See the contrast between the merciful disposition of the Greeks and the ferocity of the Romans, in Winckelmann's '*Histoire de l'Art chez les Anciens*,' III. 6—8. It is remarkable, that from Etruria the Romans derived not only their rites of augury and divination, but also their attachment to the sanguinary combats of the amphitheatre; those combats, from which the more civilised Greeks had a fixed aversion.

† *Quin etiam exhilarare viris convivia cæde*
Mos olim, et miscere epulis spectacula dira. (Sil. Ital.)

See Lactantius, vi. 20.

Butcher'd to make a Roman holiday! (*Childe Harold*, iv.)

Hos inter fremitus novosque luxus
Spectandi levis effugit voluptas;
Stat sexus rudis, insciusque ferri,
Et pugnas capit improbus viriles.
Credas ad Tanaïn, ferumque Phasin,
Thermodontiacas calere turmas.

(Stat. Silv. I. vi. 56.)

So long as it was one of the privileges of the vestal virgins to be present at these murthers, a conspicuous place was allotted to them in the theatre. We read of a thousand gladiators fighting together at one time. The strange fondness of Augustus for these exhibitions may be inferred from the language in which Mecænas addressed him, when seeing him savagely delighted with the effusion of human blood, he dragged him as it were with violence out of the amphitheatre: "*Tandem abeas, O carnifex**." Even

* One Menius is said, by Asconius Pædianus, to have sold his house upon this condition—that a pillar should be reserved for the erection of a balcony, whence he and his posterity might view the combats of the gladiators! *Menius, cùm domum suam venderet Catoni et Flacco censoribus, ut ibi basilica ædificaretur, exceperat jus sibi unius columnæ, super quam tectum projiceret ex provolantibus tabulatis, unde ipse et posteri ejus spectare munus gladiatorium possent.*

The equestrian order, we are told by Horace, preferred the gambols of a bear, or the feats of a boxer, to the genuine beauties of the drama:

———*Media inter carmina poscunt*
Aut ursum aut pugilem. (Ep. II. i. 186.)

the humane Trajan is said to have entertained the Romans with this diversion during a period of one hundred and twenty-three days successively; when the aggregate number of combatants, engaged upon the occasion, amounted to not less than ten thousand men! The wretchedness of the life of a gladiator, continually exposed to the caprice of a Roman populace, was proverbial—των μονομαχων αθλιωτερος.

Let us figure to ourselves an assembly of gowned citizens, convened for the purpose of viewing these spectacles of hideous carnage. The signal for representation is thrown out; the dreadful contest begins:

> ..... O what are these,
> Death's ministers, not men, who thus deal death
> Inhumanly to man, and multiply
> Ten-thousand-fold the sin of him who slew
> His brother! for of whom such massacre
> Make they, but of their brethren, men of men* ?

A people, delighting to behold such scenes of horror, may be justly deemed *in peace to destroy many* †.—The language used, in the edict published for the suppression of these gladiatorial

* P. L. xi. 675.

† From such sanguinary diversions the gentle disposition of Virgil was, probably, abhorrent. In his description of the funeral rites of Anchises, he has omitted to introduce the *munera gladiatoria;* which, however, in his time were generally exhibited in honour of the dead. May we not hence infer his disapprobation of them?

The

shows, is very remarkable: *Cruenta spectacula in otio civili et domesticâ quiete* non placent. Quapropter, quia omninò gladiatores esse prohibemus, eos qui fortè delictorum causâ hanc conditionem atque sententiam mereri consueverant metallo magis facies inservire, ut sine sanguine scelerum suorum pœnas agnoscant*†.

Nor did their other diversions discover marks of a milder, or more merciful, temper. Scipio Africanus, desirous of paying an extraordinary honour to the gods, celebrated games, in which his soldiers were amused with seeing deserters torn in pieces by wild beasts‡.

The author of 'Reflexions on the Rise and Fall of Ancient Republics' remarks, that the bloody and frequent shows of the gladiators fix an indelible blot upon the character of a brave people. He adds; "Nor do I in the least doubt but that savage ferocity, which the Romans were so guilty of in war, was in a great measure owing to those barbarous spectacles, where wounds and murther in cold blood made the most agreeable part of the entertainment." (See Du Bos' *Reflexions Critiques*, i. 14; Ferguson's History of Rome, i. 148; and Memoirs of the Literary and Philosophical Society of Manchester, i. 148.)

* The words, *in otio civili et domesticâ quiete*, are almost a literal translation of the expression בשלוה, in Daniel.

† Cod. Theod. xv. 12.

‡ "Sylla is said to have let loose in the circus a hundred maned or male lions, and to have exhibited them fighting with the Mauritanian horsemen. Such was the price, which candidates for preferment at Rome were obliged to pay for public favour." *(Ferguson, ib.* i. 483.*)*

Petronius has enlarged upon the strange folly of the Romans, in causing tigers and other ferocious animals to be brought from the remotest parts of the world, with no other view than to wage war with the human species in a national circus!

Ecce aliæ clades, et læsæ vulnera pacis:
Quæritur in silvis Mauri fera; et ultimus Ammon
Afrorum excutitur, ne desit bellua dente
Ad mortes pretiosa suas. Premit advena classes
Tigris, et auratâ gradiens vectatur in aulâ,
Ut bibat humanum populo plaudente cruorem.

And a writer of the fifth century has thus characterised their amusements: 'To view with the most lively transports of joy the miserable deaths of their fellow-creatures, to view wild beasts gorging themselves with human flesh—this is their supreme pleasure in the public spectacles. To procure this diversion, the whole globe is ransacked, remote places are visited, deserts and pathless woods are traversed; in short, to accomplish the savage havock of our own species, not the most concealed or secret part of nature is left unexplored*.'

I conclude these observations with the following quotation from Lipsius:—"*Credo, imò scio,*

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* Suetonius has noticed the following act of cruelty in Augustus:—*Scribunt quidam trecentos ex dedititiis electos, utriusque ordinis, ad aram divo Julio extructam idibus Martiis hostiarum more mactatos.* (Aug. xv.)

nullum bellum tantam cladem vastitatemque generi humano intulisse, quàm hos ad voluptatem ludos. Mentior, si non unus aliquis mensis Europæ stetit vicenis capitum millibus, aut trecenis.*"

XI. *He shall stand up against the Prince of princes.*

That is, 'shall become the judge of the Prince of princes': יעמד, *stabit*†. This word is probably used here, as in other passages of scripture, in a forensic sense‡; and thus vividly expresses the judicial proceedings of the Roman judge against Jesus Christ, the Prince of princes§.

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* Saturn. i. 12.

† Until he stood before the congregation. עד עמדו. Josh. xx. 19.—Let a false accuser stand at his right-hand. Ps. cix. 4. See Is. iii. 13; and Ezra, x. 14.

‡ In Daniel, ix. 26, it is said, that *after threescore and two weeks shall Messiah cut off.* The word כרת here denotes judicial sentence; and, in consequence thereof, a violent death. (*See Chandler's Defence of Christianity, p.* 111.)

§ This, among other significations of the word, is particularly noticed by Taylor, Heb. Concord. 1377, as signifying the exercise of the authority of a judge in a court of judicature. The word *stare,* in Horace, is a forensic term, implying the appearance of an advocate at the bar to defend his client:

> ———*Interea m si*
> *Aut valeo stare, aut novi civilia jura.*
> (Hor. Sat. II. ix. 38.)

It

This splendid title is properly applied to Him, who is called the 'Prince of the kings of the earth*;' 'King of kings, and Lord of lords†;' the 'Prince of peace‡;' whose dominion is an everlasting dominion, which shall not pass away§; to whom *all power was given, in heaven and in earth*‖; who, like a triumphant conqueror, led captivity captive**; who is *the Star* that was *to come out of Jacob*, and the *Sceptre* that was to *rise out of Israel*††; *before whom all kings shall fall down, and whom all nations shall serve*‡‡; the Αρχηγος, or Captain of our salvation.

The place, the time, and the mode of cutting off the Messiah, have been all circumstantially foretold in the Old Testament. Jerusalem, the *bloody city*, as Ezekiel terms it§§, the 'killer of the

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It is remarkable, that the judges of the Jewish Sanhedrim sat in the form of a half-circle; the president sitting in the midst, above the rest. But this posture of sitting was not always observed: when a case of blasphemy came before them, they heard it standing upon their feet. (*Lewis' Orig. Hebr. I. 60.*)

* Rev. i. 5. The titles of '*the Prince of the host,*' and '*the Prince of princes,*' seem to be too magnificent for the Jewish high-priest. Jesus Christ is called, in 1 Tim. vi. 15., '*the King of kings, and Lord of lords.*'

† Rev. xix. 16. ‡ Is. ix. 6. § Dan. vii. 14.

‖ Matt. xxviii. 18. ** Ephes. iv. 8. †† Numb. xxiv. 17.

‡‡ Ps. lxxii. 11. §§ xxii. 2.

prophets, and the stoner of them that were sent unto her,' was the place where our blessed Saviour was to suffer. The time was specified by many clear marks of prophecy; but by none more so, than by that emphatical criterion, the departure of the sceptre of legislation and supreme authority from Judah*. And the mode of his death affixes it to the Romans, who then exercised dominion over the Jews†. This astonishing event, of *standing up against the Prince of princes*, literally came to pass under the procuratorship of Pontius Pilate, the Roman governor; whom history represents to have been "of a harsh and rough temper, wilful and haughty in spirit, violent and cruel in his proceedings, and therefore a very proper instrument of Providence for the execution of such a business, so holy and gracious in God's purpose, so villainous and barbarous according to man's intention‡."

If this explication be admitted, we have an

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* If the enrollment made by the Romans in the year in which Jesus Christ was born may be deemed an act, by which Judæa was declared to be a Roman province, then the prediction in Gen. xlix. was literally fulfilled.

† A particular account of the shocking nature of crucifixion is given in the Gent. Mag. for April, 1768. It lost none of it's horrors, when executed by the unfeeling soldiers of a brutish nation. (*See Ludlam's Essays on Scripture-Metaphors, &c. p.* 113.)

‡ Barrow's Works, I. 429.

additional proof, that it was the principal design of Daniel's prophecies to ascertain the coming of the Messiah. Even though it should not be allowed that the word עמד may be here understood in this forensic sense, the truth of the prophecy will appear to be fully established, when we reflect upon the violence with which the Romans persecuted the primitive followers of Christianity. The page of history is stained with deeds of cruelty exercised against them. Nero, that monster of wickedness, wantonly exulted in their destruction: and Trajan himself, the best of the Roman emperors, authorised a most violent and relentless persecution. While the supreme magistrate thus indulged himself, the zeal of the historian was not less vigorously exerted in debasing the characters both of the religion and of it's professors. Tacitus, adducing no proof to defend his assertion, boldly maintains that they were detested for their crimes; *per flagitia invisos.* The doctrine of the gospel, which breathes the spirit of universal philanthropy, is pronounced by him a pernicious *(exitiabilis)*; by Suetonius, a new and cursed *(nova et malefica)*; and even by Pliny himself, however inclined to favour the Christians, a depraved and extravagant superstition *(prava et immodica).* To *stand up against the Prince of princes* may surely be interpreted, to oppose his authority by persecuting his faithful servants and depreeia-

ting their merit, and thus to wage war against him and his religion. It requires but a very scanty knowledge in history, to determine the proper application of this part of the prophetic writings.

XII. Of the power, thus described in the evening-morning vision, it is lastly declared, that

He shall be broken without hand.

As the stone in Nebuchadnezzar's dream, was 'cut out of the mountain *without hands*' (that is, not by human, but by supernatural means) so the little Horn *shall be broken without hand;* not die the common death, or fall by the hand of men, but perish by a stroke from heaven. And this agrees perfectly with other predictions of the fatal catastrophe of Rome. *The stone*, that is, the power of Christ (Dan. ii. 34.) *smote the image upon his feet that were of iron and clay*, and *brake them to pieces.* Again (Dan. vii. 11.); *I beheld then, because of the voice of the great words which the Horn spake; I beheld,* even *till the Beast was slain, and his body destroyed, and given to the burning flame.* And again (ver. 26.); *The judgement shall sit; and they shall take away his dominion, to consume and to destroy it unto the end.* From all these passages we learn, that the dominion of the Romans shall be finally destroyed with some extraordinary manifestation of the divine power*.

* Bishop Newton's Works, I. 312.

This extensive empire shall have an end: the pomp of it's glories shall be at length terminated. 'Nothing,' says St. Jerome upon this subject, 'can be of long duration, which has an end. Who could ever have believed that Rome, which had aggrandised herself by her unbounded conquests, should fall to ruin; and that she, who was the mother of her people, should become their tomb*?'

The destruction of the same power was foretold, many ages before, in the prophecy of Balaam: *Ships* shall come *from the coasts of Chittim, and shall afflict Ashur, and shall afflict Eber; and he, also, shall perish for ever* †." The Romans, from Italy, shall conquer and afflict, not only the Assyrians who carry them captives, but the captive Jews themselves, and those also who shall be returned from the same captivity. But then, at the last of all, to make way for that universal dominion of the king of the Jews in the end of the world, this Roman empire with it's metropolis shall be utterly destroyed ‡; and so

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* *Nihil longum est, quod finem habet. Quis crederet, ut totius orbis extructa victoriis Roma corrueret? ut ipsa suis populis et mater fieret et sepulchrum?* See, also, Lactant. vii. 15.

† Numb. xxiv. 24.

‡ It must, however, be observed that the words, *And he also shall perish for ever*, are by some commentators applied to Eber, as portending the destruction of Jerusalem under Vespasian.

no kingdom in the world shall be able to hinder the spreading, or to oppose the authority, of this great kingdom of the Messiah, the everlasting king of the Jews*.

Thus have I endeavoured to apply a part of a justly celebrated prophecy. And to a reader conversant in history the Romans will appear to be most accurately defined, as being

I. Of ferocious aspect;

II. Noted as well for their policy and wisdom, as for their eagerness to discover by the various arts of divination the secrets of futurity;

III. Rising to dominion, not so much by their own strength, as by the assistance of their confederates, and not seldom by the feuds and divisions of their enemies;

IV. Engaged in almost perpetual wars, and making dreadful havock on the earth;

V. Generally successful in their designs;

VI. Performing illustrious actions;

VII. Appointed by Providence as an instrument for the punishment of the Jews, the holy people of God;

VIII. Disgracing themselves by fraud and extortion in their provinces;

IX. Assuming lofty titles, treating their con-

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* Sermons at Boyle's Lectures, II. 325.

quered enemies with insolence, and considering themselves as sovereigns of the universe;

X. In times of peace feasting their eyes with cruel and bloody spectacles; and,

XI. To complete the whole, judging the Messiah, and passing sentence of death upon the *Prince of princes**.

It must be allowed, that the annals of Rome are adorned with the most noble examples of genuine virtue. Yet whatever encomium is due to the splendid qualities of several illustrious individuals, displayed both in public and private life, perhaps the national character of the Romans cannot be more clearly delineated, than in the portrait which is here presented to us.

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* The authority of great names oppugns the explication here proposed. Dr. Henry More explains this part of the prophecy, of Antiochus Epiphanes; adding, "These things are so plain, that nothing can be plainer." Grotius is of the same opinion; and, above all, the venerable Joseph Mede. But see the appended Disquisition on the History and Character of that Prince.

ON THE

HISTORY AND CHARACTER

OF

ANTIOCHUS EPIPHANES.

HAVING attentively examined the history of Antiochus Epiphanes, the second son of Antiochus the Great, I cannot persuade myself that those peculiar traits, which in the opinion of many learned men point him out as the person prefigured in Dan. viii. 23—25, are discernible in his character. Some features of resemblance may, indeed, be discovered; yet, upon the whole, the picture is so indistinct, that the application can scarcely be made with propriety. In poetical comparisons, it is sufficient, that there be one or two circumstances of resemblance; but, in prophetic descriptions, strict coincidence is required.

Upon the death of Seleucus Philopater, to whom Josephus gives the title of Seleucus Soter, two parties were formed in Syria: one by Heliodorus, the king's treasurer; the other by Ptolemy,

king of Egypt, who aspired to the vacant throne in right of his mother, the daughter of Antiochus the Great. After a slight opposition from these two antagonists, Antiochus IV. surnamed Epiphanes secured to himself the kingdom; notwithstanding the legal claim of Demetrius, his elder brother's son*. His advancement, in some measure, interrupted the order of succession: but this circumstance was not strictly regarded in those ages. Royal succession has been, at all times, subject to various contingencies; and we find, that the series of eastern kings was seldom adjusted by the rule of hereditary right†. The assistance which he derived from Eumenes king of Pergamus, and from Attalus his brother, to whom the rising power of the Romans in Greece and Macedonia began to appear formidable, secured the sceptre to his hand. Yet though it cannot be denied, that *his power* may hence in some faint degree be said to have been *mighty, but not by his own power*, this assistance was of very short duration. It does not appear, that the royal brothers made any alliance with him, or that through their means he extended his conquests.

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* Prideaux's Connex. II. i. Some historians accuse him of having procured the death both of his father and of his brother.

† See a remarkable instance of this, in the succession of Xerxes to the throne of Persia. Justin. ii. 10.

His kingdom was no new kingdom, but barely a continuation of that, which commenced in Syria soon after the death of Alexander*. He was the eighth sovereign of Syria. After him are enumerated not fewer than nineteen others; Antiochus XIII. being the last.

His military expeditions against the Egyptians, a weak and unwarlike people †, were indeed attended with singular success, both by sea and land ‡. But how humiliating was the event! He meanly exercised his resentment upon the Jews. They had already felt his fury, when he laid siege to Jerusalem, slew many of it's inhabitants, entered like Pompey (about a hundred years afterward) the Holy of Holies, and introduced every pollution into their Temple ||. This sacrilegious profanation of the House of God,

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* See 1 Macc. viii. 18.

† *Imbelle et inutile vulgus.* (Juv. xv. 126.)

‡ 1 Macc. i. 16—19. There is a chasm of nearly 500 years between the last of the ancient prophets and the commencement of the gospel-history. Hence we are under the necessity of having recourse to the apocryphal writings, in attempting to elucidate the history of that period of time, in which Antiochus Epiphanes lived.

|| Yet during the reign of Antiochus, there was an uninterrupted succession of high-priests: *Tempore Antiochi Epiphanis, successio pontificum non excidebatur omninò; immò ne quidem ullam internecionem passa est.* (Epistola de Prophetiâ Danielis ad J. Marsham, Eq.)

and his deeds of relentless barbarity, sufficiently distinguish him as their bitter enemy*. Yet we see him quickly involved in disgrace, and suffering loss from the spirited conduct of Judas Maccabæus. The splendid achievements indeed of this brave man, who succeeded his father Mattathias in the command of the Jewish army, entirely eclipse the glory which Antiochus had obtained from his enterprises †.

When Armenia revolted from Antiochus, he speedily reduced it to obedience: but, in his attempts to recover the kingdom of Persia, he was repulsed with ignominy. Of the loose morality of the Jews we have a remarkable instance, in an observation which Josephus makes, when he expresses his wonder that Polybius should attribute the death of this prince to his design of plundering the temple of Diana in Persia; as

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* St. Paul, in that noble chapter (Heb. xi.) in which the power of Faith is so beautifully illustrated, seems to have animated his language with the perusal of 1 Macc. ii.; as we may reasonably suppose, that in ver. 34. he alludes to the Maccabees, who had bravely opposed the cruelty of Antiochus.

† It has been judiciously remarked by Dr. Durell, that the military prowess of the Maccabees, who were of the tribe of Levi, seems to have been predicted in the last prophetic words of Moses, Deut. xxxiii. 11. *Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.*

'to intend a thing only (he observes) and not to perform it, is not worthy of punishment!'

In this compendium of the history of Antiochus Epiphanes can we affect to trace the lineaments of a prosperous and enterprising conqueror, arising from small beginnings to the loftiest summit of empire?

Alexander, as expressed by the He-Goat, is said to have *waxed very great**. Of the person expressed by the Little Horn, it is declared, that *he waxed exceeding great*† *toward the south, and toward the east*‡, *and toward the pleasant land;* and that *he waxed great,* even *to the host of heaven.* If Epiphanes be the personage denoted by the Little Horn, it naturally follows from the above description, that he would at least equal, or rather far surpass, the king of Grecia in the extent of his dominion, the brilliancy of his actions, and the magnitude of his conquests. But the case is quite otherwise. The characters of these two princes will not allow a comparison. While the one enjoys an elevated seat in the temple of Fame, the other is scarcely admitted within her portals.

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* עד מאד. Dan. viii. 8. † יתר. Id. ib. 9, 10.

‡ It does not appear from any historian, that Antiochus extended his conquests toward *the east.* His victories in *the south,* in Egypt, were never decisive; and, far from procuring to him the quiet possession of that country, were followed with disgrace.

It has been remarked of this prince, that "his origin was mean and obscure*:" and had he, like Tullus Hostilius, been raised to the diadem from the condition of a slave, this observation would be strictly proper. But he was the lineal descendent of a long race of kings, the son of Antiochus the Great, educated at Rome, and resident there many years as a hostage in affluence and splendor. *Novum autem regem Antiochum Syri Epiphanem sive 'Illustrem' cognominârunt, quòd alienis regnum usurpantibus, ipse avitæ ditionis assertor exortus suis illuxerit*†.

The person, adumbrated in this chapter by the Little Horn, is represented as *of a fierce countenance, and understanding dark sentences.* Was Antiochus distinguished in history for his fortitude and magnanimity, for his knowledge and understanding? The only instance of his proficiency in political matters was the low and fruitless subtilty, with which he attempted to set the two Ptolemys at variance.

Again; his early victories, attended with little glory either to himself or to his soldiers, cannot

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* The cruelty and subtilty of his disposition are well expressed by his being called *a king of fierce countenance,* and *understanding dark sentences;* his mean and obscure original, by the phrase of the *Little Horn,* and by his becoming *mighty but not by his own power.*

(Hallifax's Sermons at Warburton's Lecture, p. 107.)

† Justin. xv.

surely entitle him to be called *mighty*, weakened as he was by the continual defeats of his generals and the defection of a large extent of territory. Add to this that, by the treaty of peace made between the Romans and Antiochus the Great, the domain of the Syrian was considerably contracted; whence Epiphanes was by no means so powerful a prince as most of his predecessors. He may, like many other tyrants, be said to have *destroyed wonderfully* *, and *in peace* † *to have destroyed many;* when, in the words of the historian of the Maccabees, he "fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel ‡." But can he be said to have *waxed exceeding great*, who left his kingdom,

* The calamities of the Jews under Antiochus were, both in duration and degree, much inferior to those which they suffered from Nebuchadnezzar; as the latter were infinitely exceeded by the evils, which the Romans brought upon *the holy people.* According to an observation of Bishop Chandler, if we except the restoration of the temple-worship, the Jews and Judæa were rather more oppressed by the army of Antiochus after his death, than before. "Never was a greater affliction in Israel, since the time that a prophet was not seen among them, than six years after his death." (*Vindication, &c.* I. 142.)

† The word שלו, here rendered 'peace,' denotes pure and unmixed prosperity, undisturbed and free from the interruptions of any calamities. See Jer. xii. 1, xxii. 21, xlix. 31; Ezek. xvi. 49; and Ps. xxx. 7. It cannot surely be affirmed, that this uninterrupted prosperity was the lot of Antiochus.

‡ 1 Macc. i. 29, 30.

as he found it, tributary to the Romans*? Or can he be said to *prosper*, and to *practise* (or 'perform great exploits') who tamely surrendered all his conquests in Egypt, servilely obeyed the mandate of a Roman embassador; and, upon proceeding to Elymaïs in order to enrich himself with the spoils of the temple of Diana, was repulsed by a small body of troops suddenly collected to oppose him? With what propriety can he be said *to have magnified himself in his heart*, who though he assumed the title of Epiphanes or the Illustrious, perpetrated acts of the greatest turpitude; and in his profligate familiarity with the dregs of the people, and his ridiculous foolery at the sports exhibited at Daphne (a narrative of which we have in Polybius†) displayed himself rather as a buffoon or a maniac, than as the sovereign of a rich and powerful nation? His death, probably, was truly miserable: but thus died Herod, the great persecutor of Christ and the infants at Bethlehem; thus died Galerius Maximinianus, the author and prosecutor of the Tenth and greatest Persecution against the primi-

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* Bishop Newton's Works, I. 307. Antiochus the Great bound himself and his successors, for a period of twelve years, to pay an annual tribute of a thousand talents to the Romans. See 1 Macc. viii. 7; and Liv. xxxviii.

† Upon this strange behaviour of Antiochus, see the Fragments of Diodorus Siculus, published by Valesius.

tive Christians; and thus, also, died Philip II. king of Spain, as infamous for his cruelty, and the numbers destroyed by them, as any of the other three *.

It has been farther remarked, that the time in which the Little Horn was to arise, and during which it was to continue, "accords exactly to that of Antiochus, and to no other †." It cannot, however, escape our observation, that the commencement of the Roman power in the east appositely quadrates with the period predicted in this chapter of Daniel, *in the latter end of their kingdom;* soon after the defeat of Perseus, king of Macedon, by the consul Æmilius ‡. It's continuance is a secret, to be revealed only in the progress of ages. If the days assigned for that continuance, as some have suggested, be natural days, the time is past: yet no completion of the prophecy has been proved. Most historians limit the duration of the profanation

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* Prideaux's Connex. II. iii. † Hallifax's Sermons, p. 105.

‡ About thirty-five years after this event, the legacy of Attalus king of Pergamus added to them a territory, which included all Asia Minor on this side Mount Taurus; and within little more than a century from that period they subjugated Armenia, Syria, Judæa, and Egypt. By these conquests—I quote the words of Sir Isaac Newton—the Little Horn *waxed exceeding great toward the south, and toward the east, and toward the pleasant land.*

(Observ. upon the Prophecies of Daniel, p. 129.)

of the altar, the desolation of the temple, and the taking away of the daily sacrifice, under Antiochus, to three years and an half, or to three years and ten days; which is far from corresponding with the period of time ascertained by the number of 2,300 evenings and mornings, if by that term be meant natural days. The expression of *evening and morning* seldom occurs in the Old Testament; and therefore it is highly probable, that the use of it in this place implies something more than natural days, i. e. years, or prophetic days *. And indeed, when the vision is declared to be *for many days*, it would be harsh to confine it's interpretation to so short a number as 2,300, not six years and an half! This prophecy surely regards a more distant period, perhaps the period mentioned in Hosea†: *For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and*

* Yet upon this point, there is a difference of sentiment. "Here the mention of evening and morning shows plainly, that natural days, or ordinary νυχθημερα, are to be understood." (*Dr. Henry More's Theological Works, p.* 120.) "This singular phrase being undoubtedly chosen to inform us that, in this computation, natural (not prophetic) days were intended." (*Hallifax's Sermons, p.* 106.)

† iii. 4, 5.

seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.

Let it be considered that, if the application of the character given in Dan. viii. 23—25. to the Romans be just, a most exact coincidence of time with other prophecies in the Old Testament will obviously result*. The concluding period of this vision will then be about the end of the sixth millennium of the world; when it is generally supposed, that a series of surprising revolutions will be completed†. But in discoursing of events, which are yet future, it is proper to observe the greatest caution.

Josephus has noticed one criterion of the predictions of Daniel, that this prophet not only like others foretold future events, but that he even marked the precise period at which they were to take place‡. But if the prophecy

* Bishop Newton's Works, I. 317.

† Lactantius mentions this opinion (vii. 14.), and endeavours to defend it; though his reasonings upon the subject are futile and inconclusive. It is, also, alluded to by Plutarch *(Is. et Osir.)*, who attributes it to Zoroaster.

‡ "Though we may not be able precisely to say from what part of the history of Antiochus the date of these years is to commence, yet from the authority of the first book of Maccabees we know, that the *sanctuary was cleansed* and the persecution of that monarch was finished, about the tenth or eleventh year of his reign." *(Hallifax's Sermons, p.* 106.)

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before us be applied to the Syrian prince, we fluctuate in the utmost uncertainty. Hence, in my judgement, the personage here referred to cannot be Antiochus. To elucidate this matter still more, I shall take a cursory view of his story, as predicted in another part of Daniel. The description, as far as it extends, is uncommonly expressive. It begins at the twenty-first, and ends at the thirtieth, verse of the eleventh chapter*. In this I follow the steps of those

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Hoc tempus sex circiter annorum incipit à priori adventu Antiochi in Judæam, cùm sacerdotium profanatum est, comprehenditque secundum ejus adventum, interdictos ritus, deinde idoli collocationem in templo, et totum tempus interrupti jugis sacrificii." (Grot.)

Completion has been justly called the key, which unlocks the hidden things of types and prophecies. Thus the following periods of time were most strictly ascertained in the prophetic writings:

120 years for the continuance of the antediluvian world. Gen. vi. 3.

430 for the sojourning of Abraham's descendents in a strange land. Gen. xv. 13, 21.

40 for the peregrination of the children of Israel. Numb. xiv. 34.

65 for Ephraim's continuing a people. Is. viii. 8.

(*See Taylor's Scheme of Scripture Divinity, p.* 329.)

70 for the desolation of Tyre. Is. xxiii. 15, 17.; and

70 for Judah's captivity. 2 Chron. xxxvi. 21. Jer. xxv. 1, 2, &c.

* The compilers of the Ancient Universal History, indeed, consider the eleventh chapter, from ver. 20. to the end, as wholly relating to Antiochus Epiphanes. But, in their exposition of this prophecy, they do not observe that regular series of events, which

two excellent interpreters of the prophecies, Sir Isaac, and Bishop Newton.

The faithful pen of history has not more exactly delineated the commencement of the reign of Epiphanes, than prophecy has done in the following lines. The miserable end of Seleucus Philopater having been foretold, who was *within few years destroyed, neither in anger nor in battle*, the text proceeds:

(21.) *And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries**.

And who was more vile, for the depravity of his morals and the dissolute lewdness of his life, than Antiochus? The sceptre was not offered to him, as usual, by faithful and loyal subjects acknowledging the lawful heir. He derived no claim from priority of birth, or from the free suffrages of his countrymen. His own ambition prompted him to seize the vacant throne. And

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which is clearly pointed out the by text. They proceed, *per saltum*, from ver. 25. to vv. 40, 42, 43. without regarding the beautiful connexion preserved in the original. Of the distinguishing features, delineated from ver. 36. to ver. 39., they take no notice.—Grotius likewise, whose attachment to a system is well known, applies the whole to Antiochus.

* 21. "And there shall succeed him a contemptible person, on whom they shall not confer the royal dignity; but he shall come in privily, and secure the kingdom by flatteries."

(Wintle's Improved Version.)

though strong parties were formed against him in favour of Heliodorus, he succeeded to the kingdom without the effusion of much blood; as well by his most abject flattery of the Romans, as by affecting condescension toward all who had access to him, even persons of the lowest condition. If any thing more peculiarly tends to the degradation of the virtuous character, it is adulation. In this, Antiochus was an admirable proficient. The insidious behaviour, which placed the crown upon his head, attended him during his whole life; and we see him subsequently making use of it in the prosecution of his designs against Ptolemy Euergetes. Is he not justly stiled a contemptible person*, *coming in peaceably, and obtaining the kingdom by flatteries?*

(22.) *And with the arms of a flood shall they be overflown* (or, 'the arms of the overflower shall overflow,' or rather, 'shall be overflown') *from before him, and shall be broken: yea, also the prince of the covenant.*

(23.) *And after the league* made *with him, he shall work deceitfully*†.

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* Ευκαταφρονητος; (Theodot.) Dathius has improperly rendered נבוה, *ignobilis*, if by that word he means a person of obscure birth.

† 22. "Yet the arms of the overflowing land shall be overflown from before him, and shall be broken; and also with the prince of the covenant,

23. After he hath joined himself in close confederacy with him, shall he practise deceit. *(Wintle.)*

Antiochus, by his unexpected return from Rome, quickly subverted the attempts of Heliodorus. Advancing with the succours, which he had procured from Eumenes and Attalus, he entered Syria; and, encountering only feeble resistance, obtained a complete victory over his adversary. This event is represented under the image of a torrent, bursting forth with incredible fury, and overwhelming every thing that opposes it's course:

> ..... *Rapidus montano flumine torrens*
> *Sternit agros, sternit sata læta, boumque labores,*
> *Præcipitesque trahit silvas. Stupet inscius alto*
> *Accipiens sonitum de vertice pastor* *.

The word שטף is extremely expressive, not barely *inundare*, but *aquæ fluxu sulcare ac terere*. It is that sweep of the soil, which is occasioned by a sudden storm of rain †.

The *prince of the covenant* shall, also, be involved in this destruction: not the young son of Seleucus, as Grotius supposes; or Ptolemy

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* Virg. Æn. ii. 308. That a torrent is a peculiarly striking image in the countries of the east, see Harmer's Observations, &c. I. 31. Jer. li. 42; Nahum i. 8; Is. i. 7 (according to Bishop Lowth's translation) viii. 7, 8; and Job xxx. 14.

† Heath on Job xiv. 20. Annibal, invading Italy, is compared by Plutarch to a torrent. See Hor. Od. IV. xiv. 25, &c.

Philometor, according to Dathius*; but rather the Jewish high-priest, i. e. a succession of high-priests; as the word 'king' often denotes, in prophetic language, a series of kings succeeding each other.

Onias III., who was resident at Antioch when Antiochus first visited that city upon his accession to the kingdom of Syria, experienced at his hands the most barbarous treatment. He was stripped of his dignity, which was infamously bartered away to Jason his next brother, and subsequently put to death by Andronicus a Syrian nobleman, to whom Antiochus had delegated the command during his absence; and thus may be truly said to have been *overflown by a flood*, and *to be broken*†.

A scene of perfidy, almost unprecedented in the annals of history, quickly unfolded itself. Antiochus, having once engaged in the traffic of the Jewish pontificate, successively conferred

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* Mr. Wintle thinks, that by *the prince of the covenant* is meant Ptolemy Philometor, whom Michaëlis calls '*rex fœderatus.*'

† Antiochus was so much affected with grief upon this occasion, as to command that Andronicus should be punished with death. The language of the historian is inimitably beautiful: *Therefore Antiochus was heartily sorry, and moved to pity, and wept; because of the sober and modest behaviour of him that was dead.* 2 Macc. iv. 37.

it upon Jason, Menelaus, and Lysimachus, men of the most abandoned characters*.

(23.) *And he shall come up, and shall become strong with a small people.*

(24.) *He shall enter peaceably even upon the fattest places of the provinces; and he shall do* that *which his fathers have not done, nor his fathers' fathers: he shall scatter among them the prey, and spoil, and riches: Yea, and he shall forecast his devices against the strong-holds*† *even for a time*‡.

Antiochus returned from Rome weak, and destitute of assistance. He soon, however, strength-

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* Milton, in the following lines, alludes to the contests between Jason and Menelaus:

> ..... The house of God
> They first re-edify, and for a while
> In mean estate live moderate; till, grown
> In wealth and multitude, factious they grow.
> But first among the priests dissension springs;
> Men, who attend the altar, and should most
> Endeavour peace. Their strife pollution brings
> Upon the temple itself. (*P. L. xii.* 349.)

† מצרים (Theodot. and Arab.) against Egypt.

‡ "23. So that he shall advance and become strong, with a small people, by quiet measures.

24. Then into the richest parts of the province shall he proceed, and shall do what neither his fathers nor his fathers' fathers have done. The plunder, the spoil, and the wealth shall he disperse among them; and against the fortresses shall he devise his machinations, even for a time." (*Wintle.*)

ened himself very considerably; visited Jerusalem, and other cities in different parts of his kingdom, particularly the fertile country of Phœnicia; despatched an embassy into Egypt; and, to ingratiate himself with the inhabitants of the places through which he marched his little army, distributed his gifts among them with unbounded liberality; herein differing from the former kings of Syria*, especially from his immediate predecessor, who is described as a mere collector of taxes impoverishing his subjects by exacting large sums of money to discharge the tributes paid to the Roman people. His principal object, at this time, was to conquer Egypt. Whatever plan, however, he had formed for it's reduction, he deferred it's execution to a more distant period; or, in other words, he only *forecast his devices against the strong-holds,* the towns and castles of that country.

(25.) *And he shall stir up his power and his courage against the king of the south, with a great army; and the king of the south shall be stirred up to battle, with a very great and mighty army: but he shall not stand; for they shall forecast devices against him.*

(26.) *Yea, they that feed of the portion of his meat, shall destroy him; and his army shall overflow* (or rather, 'shall be overflown'); *and many shall fall down slain.*

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* 1 Macc. iii. 28, 30.

(27.) *And both these kings' hearts shall be to do mischief, and they shall speak lies at one table: but it shall not prosper; for yet the end* shall be *at the time appointed**.

History has exactly verified every part of this prophecy†. In the sixth year of his reign, Antiochus invaded Egypt with a great army, and defeated Ptolemy near Pelusium. In this engagement, by forbidding his victorious soldiers to continue the slaughter of their enemies, he facilitated his farther progress. He affected the title and character of a friend to their young king, the guardian and faithful protector of his realm; and, under the specious appearance of kindness, assumed the management of his affairs.

The ministers and courtiers of Ptolemy shamefully betrayed his interests; and many of them

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* 25. "For he shall rouse his strength and his courage against the king of the south, with a great army; and the king of the south shall engage in battle, with an army very great and powerful. Yet he shall not stand; because they shall devise plots against him.

26. "Even those that eat the portion of his meat, shall betray him; and his army shall be overthrown, and many shall fall down slain.

27. "Moreover, of both these kings, their intention shall be to act maliciously; and, at one table, they shall speak deceitfully. Yet it shall not prosper: for still the end is for the time appointed." *(Wintle.)*

† 1 Macc. i. 16—19.

secretly promoted the designs of Antiochus. Eulæus and Linæus are represented as the treacherous councillors of their king, and are much censured for their mal-administration. *They, that fed of the portion of his meat**, contributed to his misfortunes. His army was *overflown*, and his choicest soldiers slain; himself being either taken prisoner, or reduced to the necessity of surrendering his person to Antiochus.

Mutual protestations of friendship availed nothing. The *king of the north*, eager to accomplish the conquest of the kingdom of the south, had recourse to the arts of flattery and falsehood. His nephew (for Cleopatra, the mother of Ptolemy, was the sister of Antiochus) equally skilled in dissimulation, practised the same arts. Though they ate at *one table*, and apparently 'took sweet counsel together,' their minds were bent upon mischief†. Covering their designs with specious language, they meditated destruction to each other; agreeing only in their hatred of *the holy covenant, and of the people of God.* But success failed to them both. The time, appointed for the demolition of the Jewish policy, was not yet come.

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* 'To eat bread at the table of another,' and to be 'salted with the salt of another'—are expressions, which denote the utmost confidence of friendship in the east.

† The authority of Livy strongly confirms the truth of this prediction.

(28.) *Then shall he return into his land, with great riches; and his heart* shall be *against the holy covenant; and he shall do* exploits, *and return to his own land* *.

The return of Antiochus, laden with spoils, into his own dominions is faithfully recorded †. He had no sooner obtained full power in Egypt, than he threw off all restraint, caused the most opulent cities to be pillaged, and then precipitately set off to quell some disturbances in Jerusalem. Having indulged his inclination against *the holy covenant*, he departed to Antioch ‡.

(29.) *At the time appointed, he shall return, and come toward the south: But it shall not be as the former, or as the latter.*

(30.) *For the ships of Chittim* § *shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant.* So shall he do; *he shall even return, and have intelligence with them that forsake the holy covenant* ||.

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* 28. "Then shall he return into his own land, with great wealth; and having his heart upon the holy covenant, he shall despatch his work, as he returns into his own land." *(Wintle.)*

† 1 Macc. i. 19, 20. ‡ 1 Macc. i. 24.; 2 Macc. v. 21.

§ The Roman embassadors, who came immediately from the isle of Delos in Macedonian or Grecian ships. 1 Macc. i. 29.

|| 29. "At a time appointed, he shall advance again into the south: But it shall not be as the former, or as the latter.

Upon the departure of Antiochus from Egypt, Ptolemy Philometor was reconciled to his brother. The king of Syria renewed the war, and as he was advancing with his army to besiege the two brothers in Alexandria, was stopped in his progress by the Roman embassadors. The result of the conference is well known. Exasperated at his disappointment, he exercised his resentment against the Jews; favouring those, who like Menelaus had abjured the true religion, and *forsaken the holy covenant.* "The same year," as Sir Isaac Newton writes, "his captains by his order spoiled and slaughtered the Jews, profaned the Temple, set up the worship of the heathen gods in all Judæa, and began to persecute and make war upon those who would not worship them*.

And here the scene closes†. After this period, the life of Antiochus is marked only with defeats

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30. "For there shall come against him ships of Chittim; whereby he shall be grievously humbled. Therefore shall he again have indignation against the holy covenant, and despatch his work as he returns; when he shall have intelligence with those, that forsake the holy covenant." *(Wintle.)*

* Observ. on Daniel, p. 188.

† Dathius, and the other interpreters who apply the remaining part of this chapter to Antiochus Epiphanes, find themselves much embarrassed, when they endeavour to illustrate the events predicted. Most of them, indeed, though they illustrate the preceding part of the chapter with copious quotations, here prudently decline their appeal to history.

and disappointments. Various accounts are given of his death. In 1 Macc. vi. 4—16., it is related that, upon his return to Babylon, *he laid him down upon his bed, and fell sick for grief, and died.* In 2 Macc. ix. 28., we are informed, that *he died a miserable death in a strange country,* in the mountains. And, in 2 Macc. i. 15, 16., the narrative is again different. The priests of Nanea are there said to have *thrown stones like thunderbolts, and struck down the captain.* It would be useless to attempt a reconciliation of these assertions. Before his death, however, it must be observed, Jerusalem was entirely recovered to the Jews; the Temple was purified from it's temporary pollution; the divine worship was restored; and in commemoration of this event a feast was instituted, which was called the Feast of Lights, and was long observed with the most religious solemnity.

Upon the remaining part of the chapter, it will be sufficient to repeat an observation already made; that though some particulars may be applied to Antiochus Epiphanes, and indeed to any wicked persecutor, there are many circumstances wholly inapplicable either to him, or to the history of the age in which he lived. Thus it is by no means true, that the Maccabees and their associates *instructed many, i. e.* brought over many proselytes to their own religious opinions; or that the persecution commenced by Antiochus

continued *many days*, or years, as it ceased in a very short time.

So far from "exalting himself and magnifying himself above every god" (Dan. xi. 36.) he seems to have carried his superstitious practices to the highest pitch. According to Polybius, he exceeded all those who reigned before him in the sacrifices which he caused to be offered in the different cities, and in the honours which he paid to the gods. Did he not express the greatest regard to the god of his fathers, by promoting the worship of the deities of Greece, and placing the image of Jupiter Olympius in the Temple of Jerusalem*? Nor is there the faintest shadow of historical authority to suppose, that he "honoured with gold and silver, and with precious stones and pleasant things, a god whom his fathers knew not" (ib. 38.). No mention is made of any new deity, which he introduced. As to the worship of Mahuzzim, it will require the utmost effort of genius to appropriate it to Antiochus. The explication of this part of the book of Daniel,

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* Livy particularly speaks of the magnificence with which he adorned the temple of Jupiter at Antioch: *Antiochiæ Jovis Capitolini magnificum templum, non laqueatum auro tantùm, sed parietibus totis laminâ inauratum, et alia multa in aliis locis pollictus, quia perbreve tempus regni ejus, non perfecit.* (xli. 29.) The ancestors of Antiochus were Macedonian Greeks; and therefore Jupiter Olympius may justly be called, 'the God of his Fathers.'

given by three of our best commentators, is attended with a mass of evidence, as I think, irresistible; while the system advanced and supported by Grotius fails of producing any other effect on the unbiassed mind, than that of displaying the influence of prejudice upon the most accomplished scholar of the age in which he lived*.

But to return from this digression.—Upon reading 'the Vision of the four beasts' in the seventh chapter of Daniel, and that of 'the evening-morning' in the eighth, we observe that in each of them a Little Horn is foretold to arise, which gradually becomes exceeding great; that of this Little Horn nearly similar circumstances are predicated in each; and that the prophet, when instructed in the knowledge of the momentous events that were to take place, was overwhelmed with affliction. Is it not an obvious inference, that the same power is prefigured by this Little Horn in both visions? May we not then apply the prophetic description to the Roman empire with this restriction that, in the first Vision, the power of the Romans is considered as being confined to the western; and, in the second, to the eastern parts of the empire? And though

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* *Vir doctissimus H. Grotius in scriptis evangelicis narrandis meritò celeberrimus, in prophetiis (ut mihi videtur) minùs sagax.*
(Burnet de Statu mortuorum, p. 370.)

a learned writer * upon this subject has declared, that "he cannot help being persuaded, notwithstanding a great authority on the other side, that the generality both of Jewish and Christian commentators were not quite so injudicious as has been asserted, when they maintained that in the prophecy of the eighth chapter of Daniel concerning the Little Horn Antiochus Epiphanes is the very character described," yet the following quotation from Sir Isaac Newton's 'Observations upon the Prophecies of Daniel' will (I doubt not) leave a different impression upon the mind of the reader. It contains the opinion of that truly great and good man upon the question before us. "The last Horn is by some taken for Antiochus Epiphanes, but not very judiciously: It always signifies a new kingdom, and the kingdom of Antiochus was an old one. Antiochus reigned over one of the four horns; and the Little Horn was a fifth, under it's proper kings. This Horn was at first a little one, and *waxed exceeding great;* but so did not Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans; and he did not enlarge it. The Horn was a *king of fierce countenance,* and *destroyed wonderfully,* and *prospered,* and *practised;* that is, he prospered in his practices against *the holy people:* but Antiochus was frighted out

* Hallifax's Sermons, p. 108.

of Egypt by a mere message of the Romans, and afterward routed and baffled by the Jews. The Horn was *mighty by another's power*, Antiochus by his own. The Horn *stood* up against *the Prince of the host of heaven*, the Prince of princes; and this is the character, not of Antiochus, but of Antichrist. The Horn *cast down the sanctuary* to the ground; and so did not Antiochus: he left it standing. The *sanctuary and host were trampled under foot two thousand three hundred days;* and, in Daniel's prophecies, days are put for years. But the profanation of the temple, in the reign of Antiochus, did not last so many natural days. These were to last *till the time of the end*, till the last end of the indignation against the Jews; and this indignation is not yet at an end. They were to last till the sanctuary, which had been cast down, should be cleansed; and the sanctuary is not yet cleansed *."

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* Observ. p. 123.

AN

ATTEMPT TO ILLUSTRATE

SOME OF THE

PROPHECIES

OF THE

OLD AND NEW TESTAMENT.

"He that giveth his mind to the Law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies." (Eccles. xxxix. i.)

ORIGINALLY DEDICATED TO THE RIGHT REVEREND WILLIAM (CLEAVER) BISHOP OF BANGOR.

(Wakefield, 1800.)

PREFACE.

MUCH praise is due to that eminent Prelate, who in 1768 founded a lecture for the purpose of "proving "the truth of revealed religion in general, and of the "Christian in particular, from the completion of pro-"phecies which relate to the Christian Church, espe-"cially to the apostasy of papal Rome." The painful attention of learned men, when attached to one subject, must obviously contribute to elucidate that subject, by uniting all the aids of human erudition to remove uncertainty and doubt. St. Peter, in his second Epistle, considers prophecy as "a light shining in a dark place." But the day has already dawned, and that light has burst forth with seven-fold splendor. The diffusion of knowledge predicted in these words, "many shall go to and fro, and knowledge shall be increased," has in a great measure dispelled the obscurity, in which the communication of the divine will was originally involved.

A nice and elaborate calculation of prophecies not yet fulfilled, a bold reduction of remote events to fixed periods of time, can serve no good purpose; tending only to subject the study of the prophetic writings to derision and contempt, and thus weakening the belief due to those sacred compositions. It is sufficient to observe the great outlines of prophecy, and patiently to await the dispensations of God, in the scenes which are yet to be exhibited to the world. "This only remains for protestants, that they compute the approach-

ing of the final ruin of Antichrist according to their advances in the mystery of real regeneration, and in the indispensable duties of Christianity. The more holy, the more innocent, the more humble, the more vehemently aspiring after heavenly good they find one another, the more prudent they be, the more faithful and obedient to the public magistrate, the more meek and benevolent toward one another, and the more earnestly they bend all their endeavours to promote the public good, and the common felicity of all mankind—the more near they may conclude the ruin of Antichrist*."

I have only one remark to add. Our most celebrated writers on prophecy, Mr. Mede, Dr. Henry More, Mr. Daubuz, Sir Isaac Newton, and Bishop Newton were distinguished by their mild and gentle dispositions. No language of acrimony, no sneer of ridicule, no sentiments of passion are discernible in their writings. Their meek and quiet spirits were averse from every thing that tended to irritate the minds of others, while truth, and truth alone, was the object of their unwearied pursuits. It is deeply to be regretted, that their example has not been uniformly followed by all, who attempt to explain the prophetic volumes of Scripture.

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* Dr. Henry More's Theological Works, p. 761.

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AN ATTEMPT TO ILLUSTRATE, &c.

CHAPTER I.

Preliminary Remarks on some recent Explications of the Prophecies relative to Antichrist.

WHETHER the recent attempts, which have been made to explain several passages of scriptural prophecy, should induce us to entertain new sentiments on the subject, justly deserves our most careful attention. Much pain is experienced in dissenting from the opinions of good and learned men. But the humble inquirer after truth will endeavour to preserve inviolate the golden maxim of charity: no impulse of animosity will influence the integrity of his heart; no bias of predilection will corrupt the rectitude of his decisions.

Mr. Jones of Nayland, in his 'Discourse on the Man of Sin,' declares that "one remarkable sign of the last day has not hitherto received an adequate interpretation."—"That volumes have been written with great uncertainty of interpretation, depending upon facts which, however bad in their way, did certainly never come up to the description of St. Paul." He considers

soned, and driven into exile. Death, hastened probably by the poignancy of his sufferings, at length relieved him from all his sorrows.

The fall of Rome, and the destruction of a power frequently distinguished by the appellation of 'Antichrist,' are described in the Apocalypse. One circumstance is added, which has in general been literally understood—that Rome will be destroyed by fire. *Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God, who judgeth her. And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning**.

Italy has been denominated a 'storehouse of fire.' The soil of the country around Rome abounding with bituminous and other combustible matter, ready as it were to take fire, decidedly proves the facility with which natural causes may be employed to accomplish the purposes of Providence predicted in the sacred volumes. If by Rome however be meant 'the whole Roman empire,' an exposition which can scarcely be allowed, this remark will have little weight; and

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* Rev. xviii. 8, 9. See also v. 10.; xvii. 16, 18.; xix. 3.;—and Dr. Gray's Letters during the course of a Tour through Germany, &c. p. 380.

"the burning with fire" may be considered as a general expression, denoting the utter demolition of that fourth kingdom, which in it's flourishing state was "strong as iron—devouring the whole earth, treading it down, and breaking it in pieces."

Can the prophecy of the fall of Rome, replete with terrific imagery, and diversified with the most distressful scenes of misery and anguish, be already fulfilled? Is it possible to see it's completion in it's reduction by the army of the French Directory in 1798? This once powerful city has been ransacked, and despoiled: the exquisite works of art—her most valuable pictures—her splendid statues—the elegant ornaments of gold, of silver, and of precious stones, with which her idols were decked and her altars enriched, have been seized by the rapacious hand of the conqueror: but her fortresses, her embattled towers, her marble domes yet remain. Her walls are still standing; her houses, her porticos, her palaces, her theatres are not destroyed. *The voice of harpers and musicians, of pipers and trumpeters,* is still heard in her streets: *the craftsman* is still found in her, and *the sound of the mill-stone* hath not ceased*.

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* Rev. xviii. 22. Many of the precious remnants of antiquity were recovered in 1799, and sent back to Rome by Lord Nelson; and the remainder have since, upon the downfall of Buonaparte, been restored to their respective owners.

The commencement of the period of 1260 years mentioned in Dan. vii. 25. has been placed by some writers about the middle of the sixth century, and Mr. King precisely confines it to the year of Christ 538*. Now the sixth century is not, I think, distinguished by any transaction so extraordinary, as to authorise us to fix within it the epoch of such a commencement. From the year 536 to 555 occurred three Popes, Agapetus, Sylverius, and Vigilius; all of whom were in a state of wretched dependence. The Church of Rome was so much impoverished during the pontificate of the first of these, that he was under the necessity of depositing the sacred vessels with the treasurer of Theodatus, king of Italy, in order to defray the expenses of a journey to Constantinople. Sylverius, expelled from the chair of St. Peter, was first transported to Patara in Lycia, and afterward perished by famine in the isle of Palmaria, in 538†. Vigilius was chosen Pope, while his predecessor was alive; and hence it has been maintained that his election was null and

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* Dr. Valpy, in a Sermon preached in 1798, at the Consecration of the Colours of a Military Association, agrees with Mr. King in naming the year 538 as the æra, whence this period is to be computed.

† Upon the exile of Pope Sylverius, see Gibbon's History of the Decline and Fall of the Roman Empire, vii. 238, 239, 357. n. 7.; and, upon the long exile of Vigilius, 367. n. 13.

void, and that in him the boasted succession of the Bishops of Rome was interrupted. However this may be, he suffered a long and miserable exile; and after his decease, the Roman Church was governed by Pelagius, who was considered as not entirely guiltless of the sufferings of his predecessor.

The supremacy of the Pope was far from being universally acknowledged in the middle of the sixth century. The emperor Justinian not only did not submit to the papal authority, but asserted his own jurisdiction over the clergy, as their supreme head and governor. He seems to have arranged and conducted ecclesiastical matters, indeed, without the least regard to the Bishop of Rome. The part of his work entitled '*Novellæ*' comprehends the edicts, which concern the dicipline of the Church. The ordination of bishops, the convocation of councils, and the whole system of ecclesiastical government were under his immediate cognisance. In the pontificate of Pelagius, the authority of the Roman See was universally disregarded, and brought to the lowest ebb. Nay even Gregory I., sirnamed 'the Great,' was so sensible of his want of power to enforce his own injunctions, that he solicited the emperor Mauritius to command the attendance of the Istrian bishops at one of his synods. Hence Mosheim remarks, that "the Roman Pontiffs, amidst all their high pretensions,

reverenced the majesty of their kings and emperors, and submitted to their authority with the most profound humility; nor were they as yet so devoid of shame, as to aim at the subjection of kings and princes to their ghostly dominion*.

It is true, indeed, that several of the monastic orders were instituted in this century, and among others that of the Benedictines, who devoted themselves in a peculiar manner to the Papal interests. But these orders had not arrived at that state of aggrandisement, in which they exerted a commanding influence over mankind. The 'mystery of iniquity' proceeded slowly in it's operations: the power of the Pope was for many ages tardily progressive, till at length it was irresistibly established. From the time of that establishment, the prophetic revolution of 1260 years is generally supposed to date it's commencement.

The consequence of the conquest of Rome by Belisarius in 536 was, the re-union of that city to the empire after a long separation from it. While that general was in Italy, he deposed Sylverius. Rome was afterward twice subjected to the Goths, and the Papal power was at that time by no means extensive. The corruptions of the Romish church had not proceeded so far, her departure from the truth was not yet so notorious, as to

* Eccles. History, Cent. VI.

affix the title of 'Antichrist' to her Bishop. Many of those doctrines, which now disgrace her creed, were unknown to those who lived in the sixth century. It will be difficult, therefore, to estimate any part of this century as the epoch of the 1260 years, during which Antichrist was to flourish.

The accommodation of events to the prophetic passages of Scripture requires great care and circumspection. A warm and lively fancy is apt to exceed the limits of discreet judgement. If in the vicissitude of human affairs any uncommon incidents occur, the volume of prophecy is unfolded, a fortunate concurrence of circumstances presents itself, and the reader unwilling (and perhaps, unable) to examine the subject with the aweful attention which it demands, too readily admits the accomplishment of a prediction. But it must be observed, that the system of prophecy is not vague or uncertain, and seldom acquires any elucidation from hasty conjectures. The events, which constitute it's completion, flow along the stream of time in a regular and uninterrupted succession. Predicted revolutions, which are yet future, will in due time occur so as to leave no room for scepticism itself to doubt of their fulfilment.

The history of Europe has, for many years, exhibited the most dreadful scenes of distress and desolation. A power delighting in blood, and exer-

cising itself beyond the example of former ages in acts of cruelty and injustice, has spread ruin and disaster on all sides. These excesses of wickedness excite our attention: and we are naturally induced to inquire into the declarations, which are found in Scripture concerning Antichrist—the Man of Sin—the Son of Perdition—the Lawless One: for under these various terms are denominated, not one man, but a succession of men, easily to be discriminated by the singularity of their conduct and character. These titles have been given to different personages—to the leaders of the factious Jews, who revolted from the Romans before the destruction of Jerusalem—to Caius Caligula, a merciless tyrant—to Titus, the 'delight of mankind'—to Simon Magus—to the Gnostics—to Mahomet—nay, to the bright luminaries of the Reformation, John Wicliff and Martin Luther. These different interpretations have had their allotted day. While the gloss of novelty shines fresh upon them, they are in vogue, and flourish for a time: but at length, like the dreams of a sick man, they vanish into air.

It is my design to take a succinct survey of several prophecies, which have been already accomplished, or are now gradually receiving their fulfilment. It cannot be expected, that in such a survey many new reflexions will occur. When the features of a personage—his complexion—his

gait—his look remain the same, a faithful description of him will not admit much variation. But even a diffident and timid observer may occasionally discern some traits, which have escaped the notice of the less attentive spectator; while a sedulous and repeated revisal of these wonderful prophecies will obviously confirm us in the belief of those revealed truths, which alone console the heart of man under the pressure of affliction, and elevate his hopes, and rouse the exercise of his faculties to every thing noble and generous.

CHAPTER II.

On the Prophetic Character of the Romans and Chaldeans, as described by Moses and Jeremiah.

THE description, which Moses has given of a remote nation destined to exercise the vengeance of God upon the Jews *, is strictly applicable to the Romans. It has been compared to that of Jeremiah †. But though a correspondence in several particulars may be discovered, yet the discrimination of features is so evident, as clearly to evince that the nations predicted in each of these descriptions are different.

DEUT. xxviii. 49—68.

49. *The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand.*

50. *A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young.*

51. *And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine,*

* Deut. xxviii. 49—68. † Jer. v. 15—18.

or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52. *And he shall besiege thee in all thy gates, until thy high and fenced walls come down wherein thou trusted'st throughout all thy land.*

62. *And ye shall be left few in number.* * * *

63. *And the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.*

64. *And the Lord shall scatter thee among all people, from the end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.*

65. *And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.*

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68. *And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, 'Thou shalt see it no more again:' and there ye shall be sold unto your enemies for bond-men, and bond-women, and no man shall buy you.*

JER. v. 15—18.

15. *Lo, I will bring a nation upon you from afar, O House of Israel, saith the Lord; it is a mighty nation, it is an ancient nation, a nation*

whose language thou knowest not, neither understandest what they say.

16. *Their quiver is an open sepulchre* * ; *they are all mighty men.*

17. *And they shall eat up thine harvest and thy bread, which thy sons and thy daughters should eat* † ; *they shall eat up thy flocks, and thine herds: they shall eat up thy vines, and thy fig-trees; they shall impoverish thy fenced cities, wherein thou trusted'st, with the sword.*

18. *Nevertheless in those days, saith the Lord, I will not make a full end with you.*

1. *A nation from far* may denote either the Chaldeans, or the Romans. But when it is added in Deuteronomy, *from the end of the earth*, the latter seem to be more particularly prefigured. The country of the Babylonians was not very distant from Judæa. The Romans may, more properly, be said to come *from the end of the earth* ‡. Many of the leaders of their armies against the Jews literally came from the most

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* Isaiah says of the Chaldeans, that "their arrows are sharp, and all their bows bent." (v. 28.)

† Or rather (with all the old versions, by reading יאכל, instead of יאכלו) "they shall consume thy sons and thy daughters."

‡ It must however be remarked, that the Chaldeans are said to be called "from the end of the earth," Isaiah v. 26, if in that passage the Romans be not understood.

remote countries. Julius Severus was sent by the Emperor Hadrian from Britain: Titus and Vespasian were both natives of Spain, and by them the Jews were totally vanquished; and it is remarkable, that the soldiers of Vespasian's army were brought out of Britain, Gaul, Spain, and other distant parts of Europe.

The wonderful rapidity with which these forces approached Judæa, and their impetuosity in pursuing the wretched enemy to utter destruction, are vividly expressed by the swift flight of the eagle, the legionary standard of the Romans. Thus in the New Testament the proverbial expression, *where the carcase is, there will the eagles be gathered together*, bears a manifest reference to the Romans, and to the dreadful carnage which that warlike people made of the Jews. The scent of the carcase *from afar* drew down the imperial eagle upon the devoted race.

II. The nation, of which Jeremiah has given so faithful a picture, is *an ancient nation*, a title peculiarly appropriate to the Babylonians. The kingdom of Babylon was founded in the earliest ages of antiquity; while the Romans were of a more recent origin. Even in the time of Alexander the Great, the latter were little known in Greece. *Theopompus ante quem nemo mentionem* [de Romanis] *habuit: urbem duntaxat à Gallis captam dixit.* Plin. iii. v. (Jortin's Misc. I. 274.) Rome was built in the year of

the world 3256: and Jeremiah was called to his prophetic office about 120 years afterward, A. M. 3375.

III. The language of both nations was unknown to the Jews. That of the Babylonians, or Chaldeans, became more familiar to them after their captivity; and, indeed, the Eastern tongues have generally a great affinity with each other. But to the Latin tongue the Jews continued always strangers. The Roman army being composed of men born in the different countries of Europe, how various and dissonant must their respective languages have been!

IV. A peculiar characteristic of the Roman people is presented to us in these words, *a nation of fierce countenance**. This powerful nation could not have been more happily described †.

V. The cruelty, which the Romans exercised in their wars, is intimated by Moses; *they shall not regard the person of the old, nor show favour to the young*. When the temple of Jerusalem was consumed by fire, on the anniversary of the very day upon which it had formerly been burnt by the Babylonians, "so great a carnage followed

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* Thus Daniel begins his description of the same people, viii. 23.

† This assertion is copiously amplified, and illustrated, in the preceding 'Inquiry into the Prophetic Character of the Romans.'

of young and old, of people and priests, that the slain seemed too many for the slayers, the ground could not be seen for the dead, and the soldiers followed the fugitives over heaps of carcasses *."

VI. The quiver, compared by Jeremiah to *an open sepulchre*, belonged not to the Roman soldier. His heavy armour was almost proverbial †. It consisted of the pilum—a weighty javelin, or spear, to cast at the enemy—the short and massy sword fitted to strike or to thrust, the large oblong shield, the helmet, the breast-plate, and the greaves. The use of bow and arrow, though of the most remote antiquity, and practised by many nations, was totally unknown to the Romans in the first ages of the republic. And, when it was introduced, it prevailed principally among their auxiliary troops.

VII. The enemy to the Jewish nation, predicted in both these prophecies, is represented as *eating up the harvest of the bread, the flocks, and the herds, the vines, and the fig-trees;* but with this material difference—that their total destruction is to be accomplished by the Romans, while the havock made by the Assyrian army was

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* See Archbishop Newcome's Observations on our Lord's Conduct, p. 252.

† ——*gravis armis*
Miles ait—— (Hor. Sat. I. i.)

For this is the reading proposed by Dr. Bentley, not (as in the common editions) *gravis annis.*

only temporary, and to be succeeded by their return (after a fixed period of captivity) into their own land. The Romans *besieged the Jews in all their gates, until their high and fenced cities came down:* while the Assyrians, a less destructive foe, only *impoverished their fenced cities,* which were reserved for a future trial; as it was the express determination of God *not to make a full end with them in those days:* whereas the success of the Romans was to be followed by a scattering of the Jews *among all people, from the one end of the earth even unto the other.* They were to be *plucked from off their own land:* the Lord *was to rejoice over them to destroy them, and to bring them to nought.*

VIII. They are, also, to *serve other Gods, which neither they nor their fathers have known, even wood and stone.* May I here be allowed to refer to the exposition given by one of our best commentators on the Scriptures, Patrick on Deut. xxviii. 6.?

IX. It is farther declared, that the Jews should be sent into captivity in Egypt. This prediction, similar to that of our blessed Saviour * (who foretold, that *they should be led away captive into all nations*) was strictly verified after the desolation of Jerusalem made by Titus, when ninety-seven thousand captives were sent to Egypt and other countries †. They were *brought into Egypt,*

* Luke, xxi. 24. † Joseph. Bell. Iud. VI. ix. 2, 3.

again with ships, and exposed to sale in the public markets in numbers so great, that no purchasers were found to buy them.

All these things have been literally completed. Are not the Jews, once the peculiar people of God, now wanderers and strangers on the earth? Do they find ease, or hath "the sole of their foot any rest among the nations around?" Have they not a "trembling heart, and failing of eyes, and sorrow of mind?" Do not their lives hang in doubt before them? Do they not fear day and night?

CHAPTER III.

Remarks on Daniel's Interpretation of the latter Part of Nebuchadnezzar's Dream.

DAN. ii. 40—45.

40. *And the Fourth Kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron, that breaketh all these, shall it break in pieces and bruise.*

41. *And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.*

42. *And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.*

43. *And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.*

44. *And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left*

to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45. *Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.*

The Kingdom of Christ, or the future state of the gospel-dispensation, predicted in the second chapter of Daniel, is distinguished by Mr. Mede with the appellations of the 'Kingdom of the Stone' which now exists, and the 'Kingdom of the Mountain' which is yet future. The commencement of the first kingdom is dated from the death of Christ. It's progress has been gradual. In the beautiful language of it's divine founder, it may be compared to a grain of mustard-seed, which when it is sown in the earth, is less than all the seeds that be in the earth: *but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it**. The kingdoms of the earth, into which the Fourth or Roman Empire

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* Mark, iv. 31, 32.

was to be divided, are denoted by the ten toes of the metallic image, which consists partly of clay, and partly of iron. They appear, at this day, in the condition represented in Nebuchadnezzar's dream. However cemented together by bonds of consanguinity, alliances, and federal contracts, their power is perpetually subject to decay. Many of them are insensibly mouldering into ruin. How long a period may elapse before their total demolition, is a secret not clearly made known to us. In the mean time the Roman empire continues in it's state of imbecility and declension. The kingdoms, into which it is divided, are exposed to wars among themselves, and eager to plunder and destroy each other; and are thus unconsciously preparing the way for a more splendid scene of things, for that kingdom which will be set up by the God of heaven, the kingdom of the Messiah. With regard to the important change, which will be effectuated previously to the establishment of this kingdom by the conversion and restoration of the Jews, it has been conjectured by some writers that their restoration will precede their conversion*, and by others that they will be brought to Mount Sion in a converted state †. The venerable Mede, with his usual diffidence and modesty,

* See Kett's History the Interpreter of Prophecy, III. 219.

† Horsley's Letter to Mr. King, p. 104.

has suggested the mode, by which their conversion may be produced. The miracles, by which St. Paul was instructed and converted, have been thought by some to be of the emblematic and prophetic kind, and to indicate the future calling of the Jews; so that Paul the Persecutor, and Paul the Apostle, was a type of his own nation. St. Paul, though the Apostle of the Gentiles, never cast off his care for his own brethren; and he alone, of the writers of the New Testament, has spoken clearly of the future restoration of the Jews: he earnestly wished for that happy day, and he *saw it and was glad.*

St. Paul was extremely zealous for the Law, and a persecutor of the Christians: so were the Jews.

St. Paul, for opposing Jesus Christ, was struck blind, but upon his repentance he received his sight: so were the Jews for their rebellions smitten with spiritual blindness, which shall be removed when they are received again into favour.

St. Paul was called miraculously, and by the glorious manifestation of Christ himself, and he was instructed by the same divine Master: such will, perhaps, be the conversion and illumination of the Jews.

St. Paul was called last of all the Apostles: the Jews will, certainly, enter late into the Church.

St. Paul was the most active, laborious, and

successful of all the disciples: such, perhaps, the Jews also shall be after their conversion. But these are rather conjectures of what may be, than discoveries of what must come to pass*.

It is obvious to remark, that the Kingdom of the Mountain seems to be limited to those nations or kingdoms, which are represented by the different parts of the metallic image. The expression of *the whole earth*, Dan. ii. 35, does not include the whole habitable globe†. In ver. 39, it comprises the kingdom of Persia only. The stone indeed is to "break in pieces the iron, the brass, the clay, the silver, and the gold," before it arrives at it's summit of greatness. But we cannot hence conclude, that the whole race of mankind are to be subject to it; or, in other words, that the gospel of Christ is to be promulgated to all the nations of the earth. However this may be, we have a perfect assurance, that all the children of men are in the hands of a good and gracious Being, whose mercies are boundless as the ages of eternity.

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* See Jortin's Remarks, &c. II. 30, taken from Mede's Works, p. 891.

†As to the literal meaning כל הארץ, or πασαν την γην, 'the whole earth,' it is used in many places of Scripture, where it would be extremely improper to translate it so as to understand "all the world" or "all mankind" by it.

CHAPTER IV.

Remarks on the latter Part of Daniel's first Vision.

DAN. vii. 7—27.

7. *After this, I saw in the night-visions, and behold, a Fourth Beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns.*
8. *I considered the horns, and behold there came up among them another Little Horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.* * *
19. *Then I would know the truth of the Fourth Beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;*
20. *and of the ten horns that were in his head, and of the other which came up, and before*

whom three fell; even of that Horn, that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21. *I beheld, and the same horn made war with the saints, and prevailed against them;*

22. *until the Ancient of Days came, and judgement was given to the saints of the most High: and the time came, that the saints possessed the kingdom.*

23. *Thus he said, the Fourth Beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.*

24. *And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.*

25. *And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*

26. *But the judgement shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.*

27. *And the kingdom and dominion, and the greatness of the kingdom under the whole*

heaven, shall be given to the people of the saints of the most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

An exact summary of the history of the world is comprised in the Dream, which was revealed to the king of Babylon in the second chapter of Daniel. Particular events are precisely detailed in each subsequent prophecy, with a gradual opening or expansion. The Roman empire is again presented to our view in the seventh. From those ten kingdoms, into which it is divided, three are separated to become subject to the dominion of a power so different from all others in it's origin, and in the function of it's administration, that we cannot mistake it's discriminating qualities.

Four great kingdoms, the Babylonian, the Medo-Persian, the Grecian, and the Roman, are adumbrated in this Vision under the symbols of four wild beasts. From history we learn that the powerful empire of the last of these, expressed by the Fourth Beast which was *dreadful and terrible and strong exceedingly*, extended itself almost over the whole known world, and was at length rent and divided into ten kingdoms; and that in process of time the Pope, or Bishop of Rome, made himself master of three of these kingdoms, the exarchate of Ravenna, the kingdom

of the Lombards, and the state of Rome; or, according to Mr. Faber, the kingdom of the Heruli, that of the Ostrogoths, and that of the Lombards. These three last kingdoms 'were successfully eradicated before the Little Papal Horn, which at length became a temporal no less than a spiritual power, at the expense of the three depressed primary states.' (Faber on Prophecies, I. 187. 2d edit.) And, in allusion probably to this circumstance, the Pope is pictured wearing a triple crown, or a tiara adorned with three crowns, and holding three keys in his hand *. His character and future destiny are recorded in the passages, which I have transcribed.

The ten kingdoms are denoted by ten horns. A horn, the emblem of confidence and strength, implies sovereignty and dominion. Upon the same principle, the Little Horn which arose after, or behind, them (that is, in a secret and unperceived manner, the other sovereigns of the earth not discovering the exercise of his dominion, until he became superior to them) aptly delineates the person of the Pope, who in his beginning feeble, and unimportant, acquired by degrees an uncontrolled authority. His power was diverse from the others, displaying itself in a manner

* Sometimes he has a triple cross in one hand, and a naked sword in the other.

totally unknown before, by assuming a spiritual as well as temporal jurisdiction over the affairs of men.

This Little Horn is said, ver. 8, *to have eyes like the eyes of a man,* to possess a peculiar cunning and subtilty. And were not the Popes always vigilant, and zealous to promote their own interest? Were they not proverbially quick-sighted in political matters? Have they not arrogated to themselves the title of 'Universal Bishop,' that is, in the literal sense of the word, universal overseer or over-looker?

The Little Horn had, also, *a mouth speaking great things.* And is not this truly predicated of him, who assumed lofty and high-sounding titles, issuing out his mandates to emperors and kings, terrifying them with the fulminated denunciations of his bulls, deposing and excommunicating them, consigning their crowns to whomsoever he pleased, interdicting to whole realms the exercise of their religion, and dissolving the most sacred engagements?

His look was more stout than his fellow. His pride elevated him above all other men; not only bishops and ecclesiastics, but even the princes and and rulers of the earth. He affected to exert his commanding influence over the regions of purgatory and hell, and arrogantly proclaimed himself 'the Successor of St. Peter and the Prince of the Apostles,' while under the semblance of humi-

lity he usurped the title of 'the Vicar of Jesus Christ*.'

He shall speak, also, words against the most High, or (for so the original may be rendered) *as the most High*. In either sense, the prediction is fulfilled. The Pope has at different times enrobed himself, as it were, in the spoils of Divinity, by assuming the title of 'Holiness,' by appointing his own will to be the rule of action to others, and by forgiving sins in his liberal grant of indulgences. These indulgences were calculated merely to fill the treasury of the Church; and as no doctrine has been more lucrative, so none is more opposite to the Scriptures, which teach us that 'to God, and to God alone, belong mercies and forgiveness.'

Mr. Faber, instead of the present version, *He shall speak words against the most High*, translates the latter part of this passage, 'by the side of the most High' (I. 7, 156.) To me this version

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* I adopt the interpretation of a late learned prelate, eminent for his knowledge of the Roman law. Slaves, out of the little peculium which they were allowed to have of their own, frequently bought another slave, who was subject to them as they themselves were subject to their proper masters. Such a slave of a slave, or *servus servi* was called *vicarius*: so the word is used by Horace, and by Martial. In allusion to this sense, the Pope sometimes condescends to stile himself *Vicarius*, and at other times *Servus Servorum, Dei*. The expressions are synonymous, and one of them explains the other. (*Hallifax's Sermons at Warburton's Lecture, p. 341.*)

does not suggest a different idea from that which has been usually entertained. When a weak, frail, and dependent being arrives at such a height of insolence that, instead of humbling himself in the presence of God, he dares to utter big swelling words 'by the side of the Most High;' is not this to offer the greatest possible affront to the Divine Majesty, to brave, and even to renounce, his authority? If a subject should seat himself at the right-hand of his earthly prince, and use presumptuous expressions in his presence, as if he were upon a level with him, would not this be deemed an open violation of the regard due to the supreme magistrate, if not a virtual denial of it? And if he should exercise his cruelty upon those, who had uniformly manifested a loyal subjection to authority, would not this increase his crime, and proclaim him guilty of the foulest rebellion?

And *he shall wear out the saints of the Most High;* by destructive wars, by imprisonments and tortures, persecuting the faithful servants of God. The records of ecclesiastical history abundantly verify this prediction, and the annals of our own country supply us with too many instances of it's truth. "The Church of Rome hath shed torrents of blood, and in those countries where the Inquisition hath been established, she hath offered up her annual sacrifice by burning infidels and heretics in honour of the God

of mercies and the Father of all consolation, and of the meek and compassionate Lamb of God." Hence this same Church is described as being 'drunken with the blood of the saints, and with the blood of the martyrs of Jesus*.' Her cruelty is written in the characters of blood, which she hath poured out, like water, from the veins of vast numbers of persons who have been strengthened by the aid of the Spirit of God to bear their testimony in the face of all the terrors and instruments of death, which wit or malice could invent, against her erroneous doctrines and corrupt practices†.

And shall think to change times and laws. The frequent omission of that part of the Decalogue, which forbids the making of any graven image; the dispensations, which absolve men from the obligations of duty; the claim of exempting the most atrocious sinners from the punishments of a future state—these, and many other circumstances, afford an undeniable proof of the power, which the Roman Pontiff usurped, of *changing laws.* "The wisest and most impartial of the Roman Catholic writers do not only acknowledge, but are even at pains to demonstrate, that from the times of Lewis the Meek, who died in 840, the ancient rules of ecclesiastical government were

* Rev. xvii. 6.

† Sir John Thorold's 'View of Popery,' p. 148.

gradually changed in Europe by the counsels and investigations of the Court of Rome, and new laws substituted in their place."

It is the peculiar province of God to change times and seasons, and to remove and to set up kings. May not that power therefore, which usurps an authority thus appropriated, justly be said to 'oppose God?' "The capricious appointment of fasts and feasts, the canonisation of saints, the institution of new modes of worship, the imposition of new articles of faith, the injunction of new rules of practice, and the reversing at pleasure of the laws both of God and man—all these things denote the exertion of a power *changing times and laws.*"

We are farther informed, how long this power will continue—"a time, times, and the dividing of time"—that is, according to the interpretation of the prophetic language now generally admitted, to 1260 years; a year, years (two), and the dividing or half of a year, i. e. 1260 days, each prophetically designating a year. The Papal Power had probably it's complete establishment, so as to exercise tyranny without opposition, about the middle of the eighth century, or in the year of Christ 755; when the Popes being now temporal princes, dated their Epistles and Bulls not by the years of the emperor's reign, but by those of their own advancement to the popedom. It has been suggested, that the reign of

the Power denoted by the Little Horn is to be computed from the beginning of the seventh century. The ingenious author of a discourse, published in 1799, has specifically named the year 606*; when the emperor Phocas declared Pope Boniface to be universal bishop, and the saints of the Most High were literally delivered into his hands, and into the hands of his successors. And Mr. Faber, in his volumes on Prophecy, has attempted to prove, that from this very year the commencement of the term of 1260 years, and of the origin of the Papal Power is to be dated. Others, particularly Bishop Newton, have referred the beginning of this term to the full establishment of that power in the eighth century. If 1260 years be calculated from this period, we shall arrive at the year of Christ 2015; or, if (with Mr. Fleming) we use prophetical years consisting of 360 days, at the year 2000, the sixth thousandth year of the world, when the reign of this great enemy of Christ may end—a period, which remarkably coincides with a well-known tradition among the Jews, that the Messiah shall then descend, and the reign of the saints upon earth commence.

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* 'The Fall of Babylon, or the Harmony between Prophecy and Providence in the Rise, Duration, and Destruction of Antichrist;' by William Mosely, Preacher to the Independent Congregation of Long Buckby, Northamptonshire.

But when we sit down to study the scriptural prophecies, "let it ever be under the guidance of this great truth, that it is not in the department of man to interpret unfulfilled prophecies, by pretending to fix the natures and seasons of events, clearly indeed predicted, but obscurely described. For that the interpreter of prophecy is not man, but God; who, by bringing events to pass, affords to man the only true interpretation*."

* Warburton's Works, V. 447.

CHAPTER V.

The Regicide Government of France is not prefigured by the Little Horn in Daniel's first Vision.

It has been observed, that 'the description of the Little Horn of the Fourth Beast is strikingly applicable to the Infidel Power, which we have seen arise in France.' But we may remark, that the power expressed by the Little Horn, though it is supposed to exist at an earlier period, is not clearly distinguished until three of the first horns are entirely extirpated. Is it possible to discover, what three kingdoms have been destroyed to constitute this Regicide Government? The Roman Empire has been long since dismembered into ten kingdoms, among which, if that of the Franks in France (as usual) be classed, it is effectually excluded from being the Little Horn. Three of them are designated by Providence to form the kingdom of this power. No attempt has been made to name those, which have fallen before this Infidel Power. We are not authorised to prescribe a limitation to it's conquests, or to anticipate it's future greatness: nor have we any reason to

conclude, that three kingdoms will actually be overcome by it, and remain subject to it's sway. Upon this topic, all is uncertainty.

A mouth speaking great things, and his look more stout than his fellows. These marks seem to coincide with the power of France, but not more so than with other wicked powers, which aspire to exorbitant domination. And *the speaking words against the Most High* is still more applicable to that nation, in which the existence of the Supreme Being has been publicly denied, and Human Reason deified; while the baneful influence of irreligion has produced the most detestable enormities of guilt.

Another appropriate circumstance is expressly named—*the change of times and laws.* A total alteration in the division of time was ordained. New appointments of days and months, and new distributions of seasons, were inserted in the French calendar. The distinction of weeks was abolished, the solemnity of the sabbath abrogated, and the observance of religious festivals, appointed from the earliest periods of Christianity, absolutely destroyed. This change, however, has not continued long; and the divisions of time have returned into their ancient channel.

To establish the completion of a prophecy, it is necessary for every part to quadrate. A deficiency in any single point is fatal. In poetical comparisons, we are satisfied with one or two

traces of resemblance; nor is it necessary, that every part of the image should accurately correspond with the subject. But, in prophetic descriptions, strict coincidence is required. Not a lineament or adjunct is admitted, which does not accord with the subject of the prophecy.

He shall be diverse from the first. The constitution of his kingdom shall be totally different, being partly temporal or civil, and partly spiritual or ecclesiastical. Time, which alone affords the genuine criterion of prophetic truth, will not yet allow us to decide, under what description the ruling authority of France is to be arranged. The variety of changes which it has undergone, and the different revolutionary scenes which have been displayed, preclude us from determining wherein it's diversity from other nations consists, unless it be in the most complicated injustice, blending all sorts of crimes with all sorts of follies. What opinions can be entertained of men, who in different periods of their lives have professed themselves to be Catholics, Deists, Atheists, and Moslems; and, while they have encouraged anarchy and assassination at home, have carried poverty and desolation into other countries? It is difficult even to surmise how far future events, and the introduction of a fixed administration of public affairs, may justly affix to them this mark of distinction—*he shall be diverse from the first.*

And made war with the saints and prevailed against them. An indiscriminate massacre of more than two millions of the human race sufficiently indicates a most savage power, but by no means attaches to it the peculiar attribute of "wearing out the saints of the Most High:"—a characteristic this, strongly expressive of spiritual tyranny, or persecution exercised upon others merely for their religious opinions; and truly applicable to the Church of Rome, which punishes good men as being heretics, professes enmity against them as such, and is utterly regardless of the guilt (however notorious) of her own followers; while those, who dissent from her, become the victims of her inexorable rage.

A serious protestant, conversant in the inspired writings in which the portrait of an Antichrist is delineated as with a pencil of light, will hesitate to pronounce the members of the Church of Rome *the saints of the Most High.* Without violating the law of Christian charity, he must consider them as professors of a religion abhorrent from the purity of the gospel, as involved in idolatrous and superstitious practices, as men who have not repented of the works of their hands, "that they should not worship devils and idols of gold and silver and brass and stone and wood, which neither can see nor hear nor walk: neither repented they of their murthers; nor of their sorceries, nor of their fornication, nor of their thefts." Are they

not to be included with those who have worshipped the Beast and his Image; and have received his mark upon their foreheads and in their hands? The blood of such men has been prodigally shed; and it is strikingly remarkable, that the French anarchists have introduced the horrors of carnage principally* into Popish countries; as if those nations, which profess the purity of the Protestant religion, were providentially preserved from danger. This is peculiarly the case in the present moment, when Spain and Portugal are involved in all the calamities of war. In these provinces of the old Roman Empire, for many ages, Popish superstitions and Popish cruelty have exercised their dominion without restraint.

It must be an arduous attempt to frame a system of prophetic interpretation from the events of the present times, however aweful and tremendous. In France, one revolutionary plan has rapidly succeeded another. Like the kings, who in Shakspeare's animated scene appear before the amazed Macbeth and vanish into nothing, the despots of that wretched country have been suddenly hurled from their seats, to make room for others, who in their turn have experienced the same fate. The storm does not always rage: it's fury has

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* Some few instances, however, have occurred of Protestant countries suffering from the invasion of the French armies.

gradually subsided, and a more tranquil scene of things has been unfolded.

The character of the power prefigured by this Little Horn is more fully developed by St. Paul. But we are not to expect a complete description in any single passage of the prophetic volumes. It is only by a comparison of the different prophecies, that we can obtain a comprehensive view of the subject before us. By adding to the description of the Little Horn in this vision of Daniel the representation of the Man of Sin, and the Apostasy of the Latter Times by St. Paul, we may be enabled to discover the Apostate Power predicted in these sacred pages. In that, which lately avowed the principles of Voltaire in a neighbouring kingdom, it will surely be idle to look for the peculiar marks given by the Apostle—the WORSHIP OF SAINTS—the FABRICATION OF FALSE MIRACLES—MONKISH AND CLERICAL CELIBACY—PAGAN FASTS—AND JEWISH DISTINCTION OF MEATS.

CHAPTER VI.

The Little Horn of the He-Goat in the evening-morning Vision represents the Power, whose seat of government was in Pagan and Papal Rome.

The Little Horn, whose rise and progress are described in the eighth chapter of Daniel, is emblematical of the power which fixed it's seat of government at Rome, and which first manifested itself to the inhabitants of the East by it's conquest of Macedonia, one of the four kingdoms into which that of Alexander the Great was divided.

When the Great Horn of the He-Goat *was broken in the midst of his strength, four other horns came up in it's place toward the four winds of heaven; and out of one of them* came forth a Little Horn, which waxed exceeding great toward*

* The Little Horn appeared, while all the four Horns were existing. Hence the Power, which is prefigured by this Horn, existed before the extinction of the Powers represented by the four Horns. So that this Horn cannot describe Mahomet and his successors; as not being contemporary with any of the kingdoms denoted by the four Horns.

*the south, and toward the east, and toward the pleasant land**. It cannot escape the notice of the reader, who is in the least degree conversant with ancient history, that the Romans, previously to their establishment in those kingdoms which formed the Third or Grecian Empire, attacked Macedonia. But the military force which they employed upon this occasion was so insignificant †, and their disasters were so considerable, that they incurred the contempt of Perseus it's sovereign, as well as of the kings of Pergamus, Illyricum, Syria, and Egypt; who, if they had felt any apprehension of their impending danger, by their united efforts might have easily crushed the common foe. If the councils of Perseus had been influenced by common prudence, or if his irresolute and perfidious conduct had not entirely alienated the affections of his subjects, the progress of the invader might have been promptly restrained. But the fortune of Rome prevailed. That spot, which appeared in it's rise *no bigger than a man's hand*, gradually swelled into a vast cloud,

* Dan. viii. 9.

† Those, who suppose Mohammed to be the Little Horn, maintain that although his rise was not in Syria, as soon as he invaded that kingdom he became a Little Horn out of one of the four subverted Horns of the He-Goat. In the same manner, the Roman Power did not become a Little Horn, until it invaded Macedonia.

which burst forth and deluged the plain. The arrival of L. Æmilius Paulus accomplished the defeat of the infatuated monarch in the short space of fifteen days, and in no long time the entire subjugation of the dominions of Alexander the Great. From Macedonia the Roman power proceeded, both by sea and land, to extend it's triumphs in the East. Thus may we perceive "how terrible they were grown through their conquest of Macedon*." In the words of the Prophet; *Out of one of the horns came forth a Little Horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land.* This is literally true of the Romans, who, after the battle of Cannæ had been reduced to the lowest ebb of fortune. Their first appearance in the countries of the East is properly depicted under the image of a Little Horn. They were then in a weak and depressed state. After the conquest of Perseus, however, their power became extremely formidable. The Little Horn *waxed great even to* (or against) *the host of heaven, and it cast down some of the host and of the stars to the ground, and stamped upon them*†. The Jewish polity, both civil and religious, was the work of heaven. Their government, laws, and worship were figured with oriental sublimity by the sun, the moon, and the stars. The expressions

* Raleigh's History of the World, V. xii. &c. † Dan. ib. 10.

of casting down the place of his sanctuary, and of *casting down the truth to the ground**, prefigure the utter demolition and extirpation of their state by the Romans under Vespasian and Titus, when *the stars fell down from heaven, and the powers of heaven were shaken.*

The nature of this power is more fully unfolded in Dan. viii. 23—25. Upon the Twelve peculiar Marks there given, as strictly and eminently applicable to the Romans, see the preceding Inquiry into the Prophetic Character of that People, pp. 133—142. It may suffice, at present, to repeat them in their order :—

I. *He shall be of fierce countenance :*

II. *He shall understand dark sentences :*

III. *His power shall be mighty, but not by his own power :*

IV. *He shall destroy wonderfully :*

V. *He shall prosper :*

VI. *He shall practise :*

VII. *He shall destroy the mighty and the holy people :*

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* Dan. ib. 11, 12.

VIII. *He shall cause craft to prosper in his hand:*

IX. *He shall magnify himself in his heart:*

X. *In peace he shall destroy many:*

XI. *He shall stand up against the Prince of princes;* and,

XII. *He shall be broken without hand.*

It would be difficult to apply this prophetic description to Papal Rome. The Roman government is considered, in the prophetic volume of the Apocalypse, as existing in various forms for a series of ages to the present time, and thence to continue to the season limited by God for it's duration. While we see the people of Rome worshipping this day in the same temples, and at the same altars, sometimes the same images, and often with the same ceremonies as the old Romans, he must have great charity as well as discernment, who can absolve them from the charges of superstition and idolatry*.

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* "The conformity between Rome Pagan and Rome Christian, in which the latter imitated the former, is generally asserted by Protestants, and not denied by many of the Papists; and it has been demonstrated in such a variety of circumstances, that it seems impossible for an unprejudiced inquirer not to yield to such over-bearing evidence."—*Jortin's Sermons, IV.* 414. *Gray's Letters during the Course of a Tour through Germany, &c. p.* 354.

Though this conformity however, or rather uniformity, of worship between Popery and Paganism be allowed, it does not follow that

I. *A king of fierce countenance.* With regard to that ferocity of countenance, which is the first feature noted in the vision, it will not require much argumentation to prove that the system of national physiognomy, as adopted by a writer of great celebrity, is far from being inadmissible. The ancient Romans were, in general, *of a fierce countenance.* The inhabitants of modern Rome are equally so. It is a remark made by many travellers, that 'no monument of ancient art and magnificence has been preserved with so little alteration as the propensities, manners, and taste of the Roman people, which remain exactly what they were in the time of the emperors, and as they are described by Juvenal and Tacitus.' The expression, *of a fierce countenance,* while it actually implies a particular configuration or arrangement of parts in the constitution of the human face, may be supposed to indicate that disposition of mind which exists in an enterprising and cruel potentate. However the Roman Pontiffs may have differed from each other in the complexion of their morals, in their habits

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that Christian Rome borrowed her religious rites from the Pagan city. The same spirit of superstition, operating in equal circumstances, made both *papists and pagans* truly originals. See *Warburton's Works, II.* 652.

That the charge of idolatry is to be imputed to Rome Christian, and to Rome Heathen, see *Bishop Clayton on Prophecy,* p. 10. See also '*Brutum Fulmen,*' p. 154, *and Middleton's Letters from Rome.*

of life, or in their private pursuits, they invariably agreed in an unceasing assiduity to promote their secular interests, and an unremitting zeal to augment the influence of the Holy See, usually by the same methods of violence or of intrigue. And surely it demanded a determined effrontery to persevere so inflexible in the plan of obtruding upon mankind those usurpations in matters of doctrine and discipline, which were so long possessed by the court of Rome*.

II. *Understanding dark sentences*:—Skilful in that wily policy, which consists in the discovery of hidden machinations, and is eager to penetrate the secret designs of other governments.

Papal Rome, by the injunction of Auricular Confession, secured to herself an intimate know-

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* Dr. Moore, in his description of the manners and character of the present inhabitants of Rome, observes, that he perceived 'a great resemblance between many of the living countenances he saw daily at Rome, and the features of the ancient busts and statues; which led him to believe that a greater number of the genuine descendents of old Rome remained in Italy than is generally imagined.' Of the truth of this observation I have been assured by many gentlemen who have visited Rome, that in many families which live beyond the Tiber, a pure and native race, is discerned a strong representation of the features and character of antiquity. See *Gibbon, XI.* 421. Of these Trasteverini, who boast to be the true progeny of the ancient Romans, and who seem to inherit the glorious spirit of their forefathers, see *Duppa's Brief Account of the Fall of the Papal Government in* 1798.

ledge of the interests and objects of individuals, and of private families. By her legates, ambushed as it were in the councils and bedchambers of princes, and also by her control over their confessors, she became acquainted with their most secret transactions; and thus seized every opportunity of exciting them against each other, and fomenting among them jealousies and wars.

III. *His power shall be mighty, but not by his own power.* The power of Papal Rome was originally conferred by the favour of Pepin and Charlemagne. It contained no vigorous force within it's own territory. Supported by the patronage of distant kings, and supplied with immense sums of money from foreign parts, it perpetuated it's greatness by the assistance of others; and it engaged in it's interest the most powerful monarchs in Christendom, frequently by menacing to excommunicate and depose them, or by intermeddling in their domestic concerns.

Contributions were raised in foreign countries to fill the Roman treasury by Peter's Pence, and by the sale of Indulgences, Agnus Dei's, and other holy ware. Dispensations and Commutations usually procured the administration of distant abbeys, bishoprics, and other benefices given to laymen. The clergy, the subjects of other princes, obliged to a life of celibacy, were held by the Supreme Pontiff in a state of entire sub-

jection. Thus was the power of Rome increased, not by internal resources, but by the riches and the influence of other nations. Her exorbitant dominion in England derived it's strength from the cardinals, prelates, abbots, priors, and a numerous troop of lay-officers; who, though natural-born subjects, were exempted from the authority of the civil magistrate. These men formed a prodigious force to defend the authority, by which they were themselves shielded upon every occasion from the laws of their country. Hence that power became *great, but not by it's own power.*

IV. *He shall destroy wonderfully.* Let history recount, if she can recount, the numbers of those who have met destruction from the arm of Papal Rome. Let her relate the carnage committed in the 'holy wars,' as they are usually termed. Let her describe the savage devastation of Protestants in different states of Europe. How dreadful is the idea, that any thing which is called 'religion' should so perfectly obliterate humanity, and transform the gentle race of mankind into such wolves and tigers!

What shall we say of the establishment of those courts of judicature, the Inquisitions? Have not thousands and tens of thousands of innocent men, both Jews and Christians, been destroyed by slaughter in the open field, by public massacres,

or by burnings at the stake? Alas! this part of the prophetic description is too strongly verified. How many have been slain for the testimony of Jesus? The souls of those, who have thus suffered, are justly represented in the Apocalypse, as *crying with a loud voice, saying, "How long, O Lord, holy and true, doest thou not judge and avenge our blood on them that dwell on the earth?"*

V. *He shall prosper.* Prosperity, according to Bellarmine, is one of the marks of the true Church; and, accordingly, he assigns it to his own. It must not, however, be allowed that temporal prosperity is an infallible criterion of merit. Good men, and the society of Christians, are in this state of probation not unfrequently involved in calamity; while a portion of undisturbed success is distributed to wicked individuals, as well as to communities founded in iniquity and delusion.

VI. *And shall practise.* Thus is represented the energy, with which the Church of Rome promoted her interested views. Or, if an ardor for military prowess be here implied, history exhibits many examples of her restless ambition, instigating the kings of the earth to mutual destruction, and exciting them by various machinations to join her with their arms.

VII. *And shall destroy the mighty and the holy people.* Persecution is the very spirit of Popery; and, in popish countries, the Jews and the Protestants have been most cruelly persecuted. The spirit of Protestantism is, toleration and indulgence to weaker consciences.

The general rage against the Jews induced Æneas Sylvius, in his 'History of Bohemia,' upon occasion of a massacre of that people at Prague, to declare that "nothing was more deplorable than their condition among the Christians. As soon as they are supposed to be rich, they are not only plundered, but murthered on pretence that they despise the Christian religion, and make a mock of Jesus Christ*."

To avoid the execution of the severe decrees issued against them, the Jews often submitted to the dreadful necessity of making an outward profession of the Gospel. And at this very day, both in Spain and Portugal, great numbers of that wretched people wear the mask of Christianity, to preserve them from the fury of persecution.

From the time the Popes began to lord it over the souls and bodies of men, torrents of Christian blood have been shed to gratify the

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* Of the dreadful massacres of the Jews, committed by that band of enthusiasts who formed the first Crusade, see *Gibbon's Works, XI.* 25. See, also, *Mosheim's Eccles. Hist.* III. 210.

passions and interests of the Court of Rome. The Church of Christ, for the first three hundred years, was indeed persecuted by the Pagans; but those persecutions, though sometimes sharp and severe, were far from being so violent as some have represented them. They were hurricanes, that blustered for a while; and then succeeded a calm. The Pagans were moderate, compared to these persecuting Christians. Rebellions, assassinations, poisonings, breaking of solemn covenants, perjuries, pious massacres, inquisitions, cruelties never heard of before—these were the bitter fruits of that corrupted religion*.

VIII. *And, through policy, he shall cause craft to prosper in his hand.* Did not the Court of Rome usually surpass all other courts in political subtilty? It's system has ever been a system of craft, sustained by the arts of secular intrigue, *by the sleight of men and cunning craftiness*†. How dark have been the designs, how crooked the policies, by which the Mystery of Iniquity has long worked? It has been truly said of Rome Christian, apostatised to idolatry, that *by her sorceries all nations were deceived* ‡.

The establishment of the sacrifice of the Mass affords a strong proof of the exertion of policy

* Jortin's Sermons, II. 52. † Eph. iv. 14.

‡ Rev. xviii. 23.

to *cause craft to prosper.* It is a remark, that the celebration of the Mass has raised more money than the richest exchequer. This was her principal patrimony; it founded her greatest monasteries and her wealthiest abbeys, and would eventually have nearly made all England the property of the Church, if her legislature had not interposed the statute of mortmain.

Let one instance only be named, of the various artifices employed by those Popes, whose vanity impelled them to add temporal dominion to the spiritual power of the keys. The letter, which Stephen II. sent to Pepin king of France from St. Stephen, as if it had actually descended from heaven, made so strong an impression upon that monarch, that he deemed his salvation concerned in transferring the exarchate of Ravenna from the sovereign of Lombardy to the Pope. Thus *through policy was craft made to prosper.*

IX. *And he shall magnify himself in his heart.* What stronger testimony of this striking lineament can be adduced, than the claim to infallibility? That man surely magnifies himself above all, who pretends to be incapable of error; to have the Holy Ghost always affixed to his chair; to be the supreme pastor of the Church of Christ by divine appointment; and to hold whole kingdoms in fee, whilst his cardinals boast to be the companions of kings, and affect a princely splendor

in their habits, which are unfortunately of the very colour particularly denounced in the Apocalypse *.

May not he be said literally to have *magnified himself in his heart*, who when he appeared in public, was carried in a golden chair upon the shoulders of noblemen, arrayed in a Persian robe, with a royal sceptre in his hand and a diadem of gold sparkling with jewels, while prostrate multitudes paid him the most sacred worship? At other times he was seen sitting in the temple of God upon a lofty throne, with a triple crown on his head, a triple cross in one hand and a naked sword in the other, the keys of the kingdom of heaven at his girdle, and a sevenfold seal in token of the sevenfold gifts of the Holy Ghost, surrounded by his Cardinals, and attended by Embassadors from all nations †.

X. *And by peace shall destroy many.* With what harshness has the Church of Rome imposed the cruel sanction of an Anathema in her decrees, even in matters of a most trifling nature! How notorious must have been the want of Christian charity, which influenced her to exclude from salvation all those, who were not of her

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* xvii. 4, &c.

† Neale on the Supremacy of St. Peter, 3d. edit. p. 33. On the adoration paid to the present Pope (Pius VII.) see *Lemaistre's Travels through France, &c.* 1806.

own communion? But she did not limit herself within the bounds of verbal reproof. Popery has not been content with the admonition of St. Paul to *reject heretics*. She is not so merciful. When she has been exempted from the restraint of the civil magistrate, she has confiscated their whole substance, and in many countries destroyed their lives by all the means which inventive cruelty could devise *. She has, literally, *been drunken with the blood of the saints, and with the blood of the martyrs of Jesus* †. She has gone forth to make war against them, although they were not in a state of hostility with her; and that in the name and cause of the Prince of Peace, whose last bequest was '*peace*,' and whose gospel is no other than glad tidings of *peace on earth and good will toward men* ‡.

XI. *He shall, also, stand up against the Prince of princes.* What can derogate more from the honour of God, the creator and governor of the world, than the worship of Saints and Angels; or what can be more highly injurious to the honour of Christ, as the only Mediator between God and man? "The doctrine of the sacrifice of the Mass will obviously dispose men to look no farther than the sacrifice, which they see before their eyes:

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* Pearce's Sermons, IV. 297. † Rev. xvii. 6.

‡ John, xiv. 27. Luke, ii. 14.

that on mount Calvary will be forgotten, when they believe that the same, with all the same benefits, is effected on their altars *."

If the expression of *standing up against the Prince of princes* be forensic †, may not the persecuting fury of Papal Rome be here understood? When the faithful servants of Christ, men exemplary for the unblemished purity of their lives, were summoned to appear as criminals before councils and courts of judicature, convicted of heresy before partial and oppressive judges, and afterward consigned to the secular arm, was not this to *crucify to themselves the Son of God afresh, and put him to an open shame* ‡? Such was the treatment of John Huss and Jerome of Prague, as well as of Cranmer, Ridley, and Latimer, and many other holy men; who, having undergone the forms of a public trial, received the sentence of condemnation, and met the terrors of death with the comfortable assurance that they possessed the true faith.

XII. *But he shall be broken without hand.* A visible decay in the power of Papal Rome has been long observed. The diminution of her

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* Pearce, ib. III. 118. † See Ps. cxxx. 3.

‡ Heb. vi. 6.—Hence Rome is described as the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. Rev. xi. 8.

splendor seems to have commenced from the days of Luther. Since that time, her influence in foreign kingdoms has been upon the decline. Her dominion, like that of some of the temporal princes around her, is now shattered to the very foundation. Like Lucan's Oak, *stat magni nominis umbra;* and, like that also, *trunco non frondibus efficit umbram* *. Yet so long as the system of Popery continues, so long as it's superstition and idolatry prevail (and they are far from being extinguished) the antichristian power is to be considered as still subsisting. It's future destruction by some extraordinary exertion of the divine Providence is expressed in these words, *it shall be broken without hand.*

Within a very short period of time, Rome has been more than once in extreme danger from a victorious army exasperated against her, and menacing her with utter excision. By some unexpected change, her final doom has been arrested; and the city situated on seven hills still exists, evidently reserved to be *broken without hand*—not to be destroyed by any human force, but in God's appointed season to be *cast as a a grcat millstone into the sea* †, never to rise again.

It would be no difficult task to extend our inquiries. The powers which have presided over

* Pharsal. i. 135. † Rev. xviii. 21.

Papal Rome, and which have long supported her corruptions, were distinguished by an asperity of temper and behaviour, the symptoms of which are usually discovered by *a fierce countenance.*

They were also noted for that political sagacity, which penetrated the intrigues of wily statesmen.

They acquired their dominion and influence not from themselves, or merely *by their own power.*

They advanced their secular interests by continued acts of inhumanity.

They prospered in their ambitious designs.

They were, invariably, active and vigilant.

They exercised their resentment upon the Jews, and upon all whom they pronounced 'heretics.'

Through their craft and subtilty, they successfully conducted their plans of injustice.

In the mean time, they arrogantly assumed high-sounding titles, and *magnified themselves in their hearts.*

Even in tranquil times they pursued their projects of aggrandisement through seas of blood, destroying those who were at peace with them, and dreaded from them no acts of hostility.

Lastly, in many points they opposed the doctrines of Christ, while with relentless fury they persecuted his faithful servants.

CHAPTER VII.

Antiochus Epiphanes was not the Power prefigured by the Little Horn in the evening-morning Vision *.

A horn symbolically represents a kingdom. When it is said †, that out of one of the four notable horns came forth a Little Horn, we are to understand that out of one of the four kingdoms represented by the four horns, arose another kingdom distinct from those four, which became *exceeding great*. Now the kingdom possessed by Antiochus IV., surnamed Epiphanes, was that to which he legally succeeded on the death of his brother Seleucus Philopator, the son of An-

* The system of prophetic explication, in which Antiochus Epiphanes is declared to be the personage prefigured by the Little Horn of the He-Goat in this vision, is defended by Hallifax, Bishop of St. Asaph, in his Discourses preached at Warburton's Lecture, in opposition to the arguments which have been adduced both by Sir Isaac Newton and Bishop Newton. Foreign commentators, as Dathe, Michäelis, and others, apply this prophecy to the same prince. The system may, probably, be received at some future period. Hence it has been thought advisable not to omit this chapter.

† Dan. viii. 9.

tiochus the Great. It was not a new or fifth kingdom, arising out of any one of the four into which that of Alexander was rent. It was literally a continuation of the kingdom, which commenced in Syria soon after Alexander's death. Antiochus Epiphanes was it's eighth sovereign. After him are enumerated no fewer than nineteen kings in regular succession, Antiochus XIII. being the last *.

This kingdom is described as *waxing exceeding great* †. By a treaty of peace made between the Romans and Antiochus the Great, the domain of the Syrian princes had been greatly contracted. And Antiochus Epiphanes was so far from enlarging it's bounds, that it was less in his time than under most of his predecessors, and continued during his whole reign tributary to the Romans.

It is said to have *waxed exceeding great toward the south and toward the east* ‡. Antiochus made four expeditions into Egypt. In the two first he gained several important victories. In the third, he attempted the siege of Alexandria, but without success. And, in the last, he was compelled by the Romans to abandon all his conquests in that country with disgrace: so that

* See the preceding 'Inquiry into the Prophetic Character of the Romans.

† Dan. vii. 9. ‡ Dan. viii. 9.

he cannot properly be said to have rendered himself *exceeding great toward the south.*

The greatness of this power *toward the pleasant land* is predicted. Yet Judas Maccabeus, with a very small force, opposed the whole strength of Syria. Armed with the protection of the Most High, he put to flight his numerous enemies: in the expressive language of the East, he trod them under his feet, as they tread the grape in the winepress. Seven of the generals of Antiochus were successively routed by his victorious troops.

Again; the highly figurative expressions in Dan. viii. 10—12, point out something worse than a temporary profanation of the holy Temple, something more calamitous than the miseries experienced by the Jews under the short reign of Antiochus Epiphanes. In the seventh verse of this chapter, the He-Goat is said to *cast down the Ram to the ground,* by which is implied it's total destruction. And here the expressions of *casting down some of the host and of the stars to the ground, and stamping upon them;* of *taking away the daily sacrifice, and of casting down the place of his sanctuary,* prefigure the utter demolition of the Jewish state. But these momentous events did not happen in the reign of Antiochus Epiphanes.

He magnified himself against the Prince of the host, or the Jewish High-Priest. He treated

Onias III. with great severity, bartered away the sacred office first to Jason the brother of Onias, and afterward to the profligate Menelaus and Lysimachus, thus rendering his name infamous by venality.

The daily sacrifice was, indeed, *taken away* by Antiochus, but in a very short time it was restored. And the *place of the sanctuary*, though it was polluted by the oblation of swine's flesh upon the holy altar, was never *cast down* by him, but continued standing to the period of it's total subversion by the Romans.

This prince, likewise, exercised his resentment against the Jews by causing the *books of the law to be rent in pieces and burnt with fire*; while he, *who consented to the law, was put to death**. Yet he cannot be said to have *cast down truth to the ground*. Though the worship at Jerusalem was suspended, and many of the Jews were seduced to idolatry by sacrificing to Jupiter Olympius (whose statue was placed in the Temple) the greater number of them steadily adhered to the religion of their ancestors, and the truth notwithstanding it's temporary eclipse was not *cast down*.

The angelic beings, introduced in this vision, converse with each other upon the duration of that scene of desolation, which is described in

*1 Macc. i. 56, 57.

Dan. viii. 10—12. The Angel or Holy One, who names the period of the continuance of that desolation, is called the Palmoni, 'a wonderful numberer', one 'wise in numbers.' From such a being, accuracy and precision are to be expected. *He said unto Daniel, Unto two thousand and three hundred days*; then shall the sanctuary be cleansed.*

If by prophetic days are meant years, according to the established rules of interpretation, the application of this passage to Antiochus Epiphanes is inadmissible.

If natural days be understood, the time will be easily calculated. But it has never yet been ascertained, how this time is applicable to the Syrian monarch. When a prophecy, marking a particular period, is actually accomplished, every doubt of it's exact completion should vanish. But in a loose and desultory manner to resolve a fixed period of 2,300 days into an indefinite portion of time more or less, is not surely to explain with due correctness the history of a prophecy already fulfilled. Many predictions, recorded in the Old Testament, have been long since accomplished; and the events have so exactly corresponded with them in every particular circumstance, especially in the coincidence of time, as to leave no doubt upon the mind. But in ap-

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* Dan. viii. 14. *Unto 2,300 evenings and mornings.* Hebr.

plying the prophecy before us to Antiochus Epiphanes, the period of time assigned for it's completion leaves us quite undetermined both as to it's commencement and it's conclusion. The inference must be, that this prediction of Daniel is not yet fulfilled: *the sanctuary is not yet cleansed.*

I. It can scarcely be predicated of Antiochus Epiphanes, that he was of *a fierce countenance.* Ferocity of countenance is not the peculiar feature of the inhabitants of the East. And it appears from several ancient coins of the kings of Syria, including even that of Antiochus himself, that they had a winning and graceful aspect, a countenance of mild benignity. Both the Greek and the Latin historians * have presented us with a finished picture of the interview, which took place between Antiochus and the Roman embassadors. In this group, which is the king of *fierce countenance;* the Syrian Prince, or C. Popilius Lænas the representative of the Roman people, who with a single sentence decided the fate of two powerful nations, overwhelming one king with consternation † and

* Polybius and Livy.

† *Cogitationem* (al. *cunctationem*) *regiam Romanâ disjecit constantiâ* (Vell. Paterc.) *Eodem momento Syriæ regnum terruit, Ægypti texit.* (Val. Max. vi. 4.) Upon this subject a modern author remarks, *Unius Popilii Lænatis severus vultus et mandatum à tantâ spe ad desperationem tuendi, imperii sui dejecit Antiochum.*

affording protection to another? Surely, not the former. With a dejected look, chagrined and intimidated by the authoritative language which resounded in his ears, he retired in confusion. He afterward sent an embassy to Rome, and professed toward the Romans the obedience, which was due to the gods *.

II. In what sense he may be said *to understand dark sentences*, I cannot comprehend.

III. Nor is he truly represented as *mighty in power*, who during his whole reign was tributary to the Romans; and whose hereditary dominions, by the defection of Persia and other provinces, had received a considerable diminution. Some assistance, indeed, he derived from Eumenes king of Pergamus, and from Attalus his brother; and was thus enabled to suppress the designs of the usurper Heliodorus, and to facilitate his own establishment on the throne of his ancestors. But though it must be allowed that his government acquired it's confirmation not entirely *by his own power*, this assistance was of a very brief continuance, as it does not appear that the royal brothers co-operated with him in his wars.

IV. He may be described, it is true, in common with many tyrants, as *destroying wonderfully;*

**Eum haud secùs quàm deorum jussis paruisse.* (Liv. xlvi. 13.)

but, if we consult the Jewish history, we shall find that he did not surpass other conquerors in the number of captives whom he took, or of enemies whom he slew. The calamities of the Jews during his reign were infinitely exceeded by those, which the Romans brought upon *the holy people.*

V. *Prosperity* was not, assuredly, the attendant of this prince in his progress through life. His whole reign exhibits a scene of disorder and war, of great victories and great defeats. His private life was a tissue of folly, and wickedness, and intemperance: and his death is supposed to have been occasioned by the fury, which suddenly seized him upon receiving information that his armies were defeated in Judæa; and that the statue of Jupiter Olympius and the other idols, which he had commanded to be erected in the Temple, had been thrown down, and the worship of Jehovah restored *.

VI. Can it be asserted that he *practised,* or performed splendid actions? Is it possible, in his history, to discern the character of a consummate

* The narrative of the apocryphal historian is deeply tragical. 2 Macc. ii. See Prideaux's Connexion, II. 2. Sir Isaac Newton and Bishop Newton apply the description of the Little Horn to the Romans, entirely excluding Antiochus Epiphanes.

commander? No display of military science; no brilliant achievement; no superiority of skill in the acquisition of victory; no instance of personal courage; no exploit indicating a noble contempt of danger; no effort of wisdom in planning, or in executing, an arduous design are discoverable in his conduct.

VII. He is represented as having *entered proudly into the sanctuary**; *and weening in his pride to make the land navigable, and the sea passable by foot*†. Elate with victory, he retained these momentary sentiments of pride: but his general behaviour was that of abject debasement. He seems not to have had a just sense of the regal dignity. Far from elevating himself above other sovereigns, he disgraced his fame by acts of the meanest description ‡.

VIII. I recollect one solitary instance of his policy in *causing craft to prosper in his hand;* namely, the disingenuous cunning with which he attempted to sow the seeds of dissension between the two Ptolemys, with a view of seizing upon their kingdom. But even in this miserable device he was ultimately disappointed. These two feeble princes, though immersed in pleasure

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* 1 Macc. i. 21. † 2 Macc. v. 21. ‡ See the preceding 'Inquiry, &c.'

and indolence, saw through the flimsy artifice, and by a seasonable address to the Roman senate defeated it.

IX. He may appear to have *magnified himself in his heart*, when he assumed the title of Epiphanes, or 'the Illustrious.' But the usurpation of this title betrays no great share of vanity. The name of Epiphanes was not exclusively borne by the Seleucidæ or Lagidæ. In old coins it is bestowed upon Nicomedes king of Bithynia, Tigranes king of Armenia, and Arsaces the Persian monarch*. His predecessors arrogated to themselves much higher appellations, as Antiochus Soter, Antiochus Theus, Seleucus Ceraunus, &c. The same adulation, which gave the sire the surname of Epiphanes, affixed to the child the title of Eupator, or 'the son of a good father.'

X. It may be allowed, however, that *in peace he destroyed many*, when he *sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude, and spake peaceable words unto them, but all was deceit; for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel*†.

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* See Marsham's Canon, p. 54. † 1 Macc. i. 29, 30.

XI. Of his *standing up against the Prince of princes*, I can say nothing.

XII. How far he may be said to have been *broken without hand*, will appear from considering that his death was truly miserable*; but not more so than that of many cruel and wicked princes.

Lastly, the vision was for many days. This expression is conclusive. The vision is not for the short period of twelve years, in which the king of Syria exercised his tyranny: it comprehends a much larger extent of time.

If it still be contended, that the Little Horn is a figurative representation of Antiochus Epiphanes, I have only to lament my own want of penetration in being unable to discover the resemblance.

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* The various accounts of his death almost preclude the application of Dan. viii. 25. *(He shall be broken without hand)* to Antiochus. See *Van Dale, Dissert. super Arist. &c. xxviii.*

CHAPTER VIII.

Mahomet and his Successors were not the Power prefigured by the Little Horn in the evening-morning Vision.

The place, where this Power was to arise, is said to be *out of one of them**; i. e. of the four kingdoms, into which that of Alexander the Great was divided.

Now it is remarkable, that Mahomet was born and died in a part of the world, which was never conquered. The Scenite Arabs, Ishmaelites, or Nabathæans in conformity to the divine prediction lived upon plunder, harassing their neighbours by continual incursions and robberies. They were never thoroughly subjugated by the Egyptians, the Ethiopians, the Assyrians, the Persians, or the Romans. Alexander the Great was so struck with the beauties of their country, and the fertility of it's soil, that he had formed a design of fixing there the metropolis of his empire. Death put an end to his aspiring views.

The Little Horn is predicted as arising out of one of the four horns, or kingdoms. Arabia never constituted one of those kingdoms. Mecca,

* Dan. viii. 9.

the birth-place of Mahomet, is situated in a district which always retained it's independence. Here he received his education, first promulgated his religion, and laid the foundation of his power. When therefore it is declared, that *out of one of the four horns came forth a Little Horn which waxed exceeding great*, by an obvious inference Mahomet is expressly excluded.

Even if this argument, however, from the place or country where Mahomet was born, and where his power commenced, be not admitted, the time of his rise affords undeniable proof that he cannot be the personage here predicted: whereas the rise of the Roman Power in the East exactly agrees with the prophetic period. This difficulty appears to me insurmountable. In the other prophecies of Daniel, the order of great events is continued in an uninterrupted series. When one kingdom or empire has finished it's destined course, another uniformly and immediately succeeds. But if the rise of Mahomet be here prefigured, we shall have a chasm of nearly seven centuries, a hasty transition from the year before Christ 30 (when Egypt, the last of the four kingdoms alluded to, was made a Roman province) to the year after Christ 602, when Mahomet retired into the cave where he planned his code of religion. The Little Horn was to arise during the existence of these four kingdoms, at the latter end of them, before their subversion. Is

it possible to allow, that Mahomet can have any pretension to such a character*?

A remark here presents itself to the attentive reader. Mahomet was the founder of the Saracenic empire. That empire is supposed to be the fifth kingdom, which succeeded to the four represented by the four horns of the He-Goat. To it, exclusively, the prophetic description must be limited. The Indian, African, and Turkish proselytes of the Koran have no other relation to the Saracens, than that which results from their common profession of the same religion. The system of superstition constructed by Mahomet is diffused through an extensive tract of country. But the government which he founded, rapid indeed in it's progress from small beginnings to the height of power, subsisted for a very short time. After a period of three hundred years, it was entirely destroyed, and from it's ashes arose three great kingdoms, which exist at this day; those of Turkey, of Persia, and of

* It is well known, that Mahomet was succeeded by two branches of his race, the caliphs of Persia, and the caliphs of Egypt and Arabia. The former of these extended their conquests over those countries; while the latter invaded Europe, and subdued the greatest part of Spain, France, Italy, and the islands of the Mediterranean. Surely this circumstance, of the division of Mahomet's power immediately after his demise, would scarcely have been omitted, if he and his successors had been the subjects of the prophecy under consideration.

the Great Mogul. The kingdom of the Saracens was as completely broken in pieces, as that of the Persians after the death of Darius Codomannus. To apply, therefore, the prophetic description indiscriminately to the Saracens, to the Ottoman princes, or to any other Mahometan power, is surely to deviate from all accuracy and precision. The distinction is strictly observed in the Apocalypse. There the Saracens are described* in the most expressive language. When they have performed their parts on the theatre of the world, the Ottomans, a different race of men, who succeeded to the Asiatic empire, are depicted in no less vivid colours†.

In Dan. viii. 9, the Little Horn is described as *waxing exceeding great toward the south, and toward the east, and toward the pleasant land.* Mr. Kett, with a view of confirming his application of this prophecy to Mohammed, observes (I. 149.) that "the Mahometan power has indeed extended itself Southward over great part of Africa, Eastward to Persia, Tartary, and even China, and covered the land of Judæa with it's abomination; but it never made any progress in the West, or the North." Is this remark correct? All Asia (we are told by a different writer) was reduced under the obedience of the prophet of Mecca and his successors, the Saracen leaders,

* Rev. ix. 1—13. † Ib. 14.

who extended their empire westerly to the farthest bounds of Africa, and thence carried it northerly into Spain, France, Sicily, and Italy.

In the ten years of the administration of Omar, the Saracens reduced to his obedience 3,600 cities or castles, destroyed 4,000 churches or temples of the unbelievers, and built 1,400 mosques for the exercise of the religion of Mahomet. One hundred years after the flight from Mecca, the arms and the reign of his successors extended from India to the Atlantic Ocean, over the various and distant provinces, which may be comprised under the names of Persia, Syria, Egypt, Africa, and Spain*.

Having premised these remarks, I proceed to examine more attentively several parts of this celebrated prophecy. The tenth and two following verses plainly allude to the destruction of the Jewish Hierarchy, which was accomplished by the Romans. They alone subverted the whole system of Jewish polity, both civil and religious: they alone destroyed the government, laws, and worship of *the holy people*, figured by the *stars of heaven*: they alone took away *the daily sacrifice*, and literally cast *the truth to the ground*. Of Mahomet and his successors it can never be predicated, that they *took away the daily sacrifice*, when that sacrifice had been long before

* Gibbon's Works, IX. 361.

abolished by the Romans; or, that they destroyed the Temple, which was cast down by the same people notwithstanding the wishes and efforts of their great leader to preserve it; or, lastly, that they rose up against the Jewish High-Priest, *the Prince of the host*, when his office and dignity had been for several ages extinguished.

The word חמיד is explained by some writers (though the Jewish reader could not possibly understand it in that sense) as denoting the great propitiatory sacrifice of Jesus Christ; whereas it clearly regards the sacrifice offered in the Temple of Jerusalem, which of course ceased when that Temple and the Holy City were totally subverted.

We have no reason to conclude, that Mahomet and his Saracen successors (for a series of kings, not one individual, is here described) were *of a fierce countenance.* The Arabians were famed for their manly and ingenuous aspect, the symmetry of their features, and the complacency of their manners. In the language of the Apocalypse, they wore *on their heads, as it were, crowns like gold,* appearing with all the dignity of kings; *their faces were as the faces of men,* displaying in their looks the majesty and the sweetness of "the human face divine;" *they had hair as the hair of women,* adorning their persons with all the elegance and delicacy of the

softer sex; and *their teeth* were as *the teeth of lions*, arranged in beauteous regularity, and of a texture peculiarly firm and strong*. Such a nation cannot with any degree of propriety be denominated *a nation of a fierce countenance.* Mahomet himself affected much to be thought to resemble Abraham. The prophetic light, which is said to have shone upon his face, implies a benignity of countenance, which constantly engaged the spectator in his favour. "If we may believe Ebracin, the Arabian historiographer, he had a noble air and deportment, 'a sweet and modest countenance, a docile and ready wit, a courteous and obliging manner, and an insinuating conversation †.'—"According to the traditions of his companions, he was distinguished by the beauty of his person, an outward gift which is seldom despised except by those to whom it has been refused. Before he spoke, the orator engaged on his side the affections of a public or private audience. They applauded his commanding presence, his majestic

* The prophetic truths, comprised in the ninth chapter of the Apocalypse, are of themselves sufficient to stamp the mark of divinity upon that work. When I compare them with the page of history, I am filled with amazement. The Saracens, a people which did not exist in the time of St. John, and the Turks, a nation then utterly unknown, are there described in language the most appropriate and distinct.

† Vertot's Knights of Malta, I. 4.

aspect, his piercing eye, his gracious smile, his flowing beard, his countenance that painted every sensation of the soul, and his gestures that enforced each expression of the tongue*."—"By the charms of his conversation, and by the elegance of his manners, he obtained the favour of the great: he sought to gain the affections of the poor, by condescending to mix with them in all the habits of familiar intercourse, and by relieving their distresses with a liberal and unsparing hand: by unremitted endeavours to please, and by a constant exertion of those arts of insinuation which he so eminently possessed, he gradually conciliated the affections of all†." In these portraits of Mahomet‡ is it possible to recognise the features of *a king of fierce countenance?* And here I do not confine myself to him as a single individual. This trait suits neither him, nor those who succeeded him in the Saracenic empire.

Abu-beker, his immediate successor, under whom the Mahometan Power first began to be

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* Gibbon, IX. 256.

† White's Sermons at Bampt. Lect. p. 186.

‡ He is thus described by a Persian poet: 'The moon is dejected at the superior beauty of Mohammed; there is not any cypress equal in graceful stature to Mohammed.'

(Oriental Collections, II. 158.)

distinguished in Syria, is represented as having been particularly attentive to his personal beauty. It is recorded of him, that he used to tinge his beard with colours, which are frequently used in the eastern countries, to make it look more graceful. Hasan, whose moderation and generosity the Arabic writers loudly extol, resembled his grandfather Mahomet. And several of the Caliphs are said to have had a good countenance, to have been easy of access, obliging in their behaviour, winning and attractive in their manners, and possessed of a manly and persuasive eloquence, while their Asiatic softness was proverbial; so that to them truculence, or ferocity of aspect, could in no respect be applied. On the contrary, the Turks or Ottomans, being of a different race from the Arabians, formerly bore, and still retain the savage appearance, the ferocious features, and the cruel disposition of their ancestors, the Scythian Nomades.

From the word used by the LXX. in their translation it has been inferred, that the singular proficiency of the Arabs in mathematics and algebra, as *understanding dark sentences*, is here alluded to. Now the Caliphs were ignorant themselves, and hostile to literature; proclaiming, as it were, open war against the learning of other nations, destroying libraries, and deeming the Koran the only treasure of useful knowledge. Indeed in the 198th year of the Hegira, that is,

in the year of Christ 813, when more than half their race was run, the Saracens suddenly emerged from their ignorance, and prosecuted the study of every art and science with incredible ardor. They translated the best Greek poets, historians, and philosophers into their own language. Arithmetic was invented by them, and their skill in astronomy was universally acknowledged. But the splendid prospect speedily vanished. The Arabs are now, and have been for many ages, re-immersed in barbarism. To the noble discoveries of modern literature they are entire strangers, and their acquaintance with mathematics is extremely superficial.

The words translated, *teaching dark sentences*, have been deemed applicable to Mohammed, as the founder of a new religion. But this interpretation does not appear to be supported by the authority of any other version ancient or modern. The language of the Koran, too, is plain and intelligible; requiring for it's explication and comprehension no extraordinary erudition or sagacity. It is full of absurdity and of falsehood, indeed; but by no means abounds with abstruse propositions, or *dark sentences*.

Mahomet and the Caliphs became *mighty by their own power*. They admitted no person to authority, who was not a professed Moslem. By that single bond they were compacted into one formidable body, and overbore all the neighbour-

ing nations one after another. If this strength was not the strength of Moslems, whose was it? They were obliged to no other state or individual: their conquests were universally acquired through men held firmly together by unity of faith. All other nations were their enemies. The Romans at first entered Greece, as the assistants of the Achæans and other states confederated against the power of Macedon, and largely contributing to the victories then obtained. This was nearly the case, likewise, at their second invasion, when the Macedonian monarch was totally subdued. Hence the Romans prevailed, not merely by *their own power.*

The Saracens, while they *destroyed wonderfully*, it must be allowed, not unfrequently exercised much lenity in their military expeditions. Humanity dictated the decree of Mahomet, that 'in the sale of captives the mothers should never be separated from their children.' What can breathe a more benevolent solicitude to alleviate the miseries of war, than the injunctions given by Abu-beker to the general who commanded his armies? "When you meet with your enemies, quit yourselves like men, and do not turn your backs; and, if you get the victory, kill no little children, nor old people, nor women. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat.

When you make any covenant or article, stand to it, and be as good as your word*."

How different was the conduct of Frederic Barbarossa, the Christian emperor of Germany, when he besieged Milan in 1158! "He caused the district of Milan to be laid waste; and not a tree, or vine, remained standing on it's fertile plains †."

The religion of Mahomet was most successfully propagated in different parts of the world, with great subtilty and perfidy. But I am inclined to doubt, whether the Saracens may be considered as a *prosperous* and happy people. During the continuance of their empire for twice five months, in prophetic acceptation 300 years, they were engaged in almost perpetual wars. Their history displays the most tragic incidents. If the reader compares their different disasters with their victories, he will not easily determine which should preponderate.

In whatever sense the word rendered *he practised* is taken, the adaptation of it to Mahomet may probably be admitted. But can he, or his successors, be said to have *destroyed the mighty and the holy people?* Their Jewish and Christian subjects were not treated by them with severity. The security of their persons, the property of

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* Ockley's History of the Saracens, I. 24, 25.

† Berington's Hist. of Henry II., p. 24.

their goods, and the exercise of their worship were readily allowed. And when Jerusalem was surrendered in 673, the Caliph Omar solemnly pledged himself to the inhabitants, that 'they should be protected in their lives and fortunes, and that their sacred buildings should neither be destroyed nor used by any but themselves.' Even under the government of the Turks, the Greek churches at this day enjoy many privileges. They have their patriarchs, their metropolitans, their synods, their discipline, and their monks. The Saracens were still more indulgent than the Turks. It may truly be said, with Mr. Jurieu, that there is no comparison between the cruelty of the former against the Christians, and that of Popery against true believers*. In the wars against the Vaudois, or in the massacre on St. Bartholomew's day, there was more blood spilt on account of religion, than was shed by the Saracens in all their persecutions. That Mahometanism was uniformly propagated by giving men their choice of death, or the abjuration of Christianity, is not true. The conduct of the Saracens is evangelical meekness, in comparison with that of Popery, which exceeded the cruelty of cannibals. They made the Christians pay dear for their liberty of conscience; they imposed upon them heavy taxes; they compelled them frequently to redeem their churches, which

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* See above, pp. 104, 105.

they sometimes sold to the Jews, and then the Christians were obliged to redeem them again*.

Though Mahomet rendered his ambition subservient to his lust, no doubt can be entertained of that wily policy, with which he *caused craft to prosper in his hand.*

The Turkish or Ottoman emperors *magnified themselves in their hearts*, and assumed lofty titles: but it was otherwise with the Caliphs or Saracen princes, many of whom were respected for their humble and gentle demeanor. Their history does not present to us those hideous narratives, which disgrace the annals of papal Rome.

And shall by peace destroy many †. This passage has been explained as denoting the peculiar success of the Saracenic armies in falling upon their enemies unexpectedly, and surprising them when off their guard. But is this a sufficiently

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* Bayle, in the article *Mahomet*, note AA.—Whether the famous testament in favour of the Christians be authentic or not, the fact is true, that Mahomet at the beginning of his mission prohibited all injuries against them, more especially against the Nestorians.

† The instances adduced by Mr. Faber are taken only from the history of the Saracens, without any regard to the Turks or Mohammedan conquerors of other nations.

discriminating characteristic? The military annals of all times and nations present us with numberless instances of generals, who have triumphed by sudden attacks. In the Gallic wars, Camillus and Marcellus repeatedly attacked their enemies,

——somno vinoque sepultos.

And, on the other hand, Alaric invaded Italy, when the Romans entertained no suspicion of his design:

Non nisi perfidiâ nacti penetrabile tempus
Irrupêre Getæ, nostras dum Rhætia vires
Occupat, atque alio desudant marte cohortes *. (Claud.)

The founder of a new religion may properly be described as *standing up against the Prince of princes*, Jesus Christ; and, in this sense, we may apply the expression to Mahomet. But may it not be asked, whether the introduction of Mohammedism did not meliorate the state of religion as it then subsisted in Christendom? If we examine the ecclesiastical records of the seventh century, we shall find that nothing could exceed the corruptions which then prevailed. Though it would be impious to concede to Mahomet the title of 'the Apostle of God,' yet his doctrines "contributed not only to amend the manners of a

* See Sir Isaac Newton on Dan. iv. 5.

great part of the world, but likewise recalled many of the nations of the earth from gross idolatry to the worship of one God, which he made the ground-work of his pretended mission. His system contains a great deal of pure Christianity: it enforces the virtues of charity, temperance, justice, and fidelity in the strongest manner; it prohibits extortion, and all kinds of cruelty, even to brutes; and it binds it's votaries to the strictest regularity, order, and devotion *."

The circumstances of Mahomet's decease were not probably much different from what usually happens to the children of men. He died of a gradual decay, at the age of sixty-one. The story of the poisoned shoulder of mutton, which he is said to have tasted three years previously to his demise, bears all the marks of a fiction equally extravagant with that, which ascribed the utterance of a prediction to the meat when it was set upon his table.

The empire likewise, which he founded, has long ceased to exist. Nor did any uncommon occurrence peculiarly distinguish it's ruin from the fall of other kingdoms, so as to confirm the prophetic declaration that it should be *broken without hands.* It no sooner began to decline,

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* Law's Theory of Religion, Part II.—Hottinger, when he enumerates the apophthegms of the Mahometans, makes no scruple of preferring their system of morals to that of any monks.

than the Turks arose, an obscure yet fierce and courageous people. Osman or Othman, like another Romulus, at length took upon him the name of Sultan and of king, and is justly accounted the founder of that mighty empire, in which those of the Saracens, the Greeks, * &c. &c. were swallowed up.

I conclude with remarking, that this prophecy does not contain the most distant allusion either to the peculiar nature of the system of religion invented by Mahomet, or to those features in the conduct of him and his successors, which have ever been so notoriously infamous as to form an essential portion of their character.

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* Preface to Knolles' 'History of the Turks.'

CHAPTER IX.

Remarks on Dan. xi. 36—39.

To throw a still stronger light upon the events which were to follow each other in the latter days, a more distinct narrative was registered in the scripture of truth. And here we discover a designation of the same power that had already been described in the book of Daniel, somewhat indeed diversified, but not so much as to prevent us from acknowledging it's identity.

36. *And the king* shall do according to his will, and he shall exalt himself above every god, and shall speak marvellous things against the God of gods, and shall prosper 'till the indignation be accomplished: for that that is determined shall be done.*

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* "And after this second persecution of the men (of understanding) a king." Mr. Faber inserts the words included within the parenthesis, or others of a similar import, as if they were in the text. Is this strictly right? Such a liberty might not be improper in a paraphrase, but in a literal translation it is surely inadmissible. The same remark may be made upon 37; 'Nor (him, who is) *the Desire of women:*' and also on 39; 'He shall divide the land (among them, selling it) *for a price.*'

37. *Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.*

38. *But in his estate shall he honour the God of forces: and a god, whom his fathers* knew not, shall he honour with gold, and silver, and with precious stones, and pleasant things.*

39. *Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain†.*

"The prophet Daniel," saith Martin Luther, "has rightly pictured out the Pope, that he will be such a king, have such a kingdom and government, which shall do according to his will. He will regard neither spirituality, nor temporality,

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* *Thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.* Deut. xxviii. 64. May not this be meant of the wilful King, that he shall serve and worship idols of *wood and stone?*

† 38. "Yet near to God in his seat he shall honour Mahuzzim, even near the God whom his fathers knew not, shall he do honour; with gold, and with silver, and with precious stones, and with the most desirable things.

39. "And he shall provide for fortresses of Mahuzzim together with God, whom he shall certainly acknowledge; and he shall multiply the honour, and cause them to have dominion over many; for the land will he distribute at a price." *(Wintle.)*

but will say, 'Thus will I have it.'" He shall act in the most arbitrary manner; speaking marvellous things against the God of gods, by "injoining what God hath forbidden, and forbidding what God hath commanded." The Popes, for several ages, *did according to their will.* To use the language of a National Synod held at Gap in France in 1603, "Having erected a monarchy in Christendom, by ascribing to himself a power over all churches and pastors, he hath raised himself so far as to call himself God, to pretend to be worshipped, to boast of having a full power in heaven and on earth, to explain the Scripture according to his will, to dispense from vows and oaths, to appoint a new worship of God, and to trample upon the lawful authority of the magistrates, by taking away, giving, and transferring kingdoms."

His prosperity shall continue, *'till the indignation be accomplished; 'till the coming in of the fulness of the Gentiles:* 'till the scattering of the power of the *holy people* be completed, and the divine vengeance against the Jews satisfied. A tradition has long prevailed among the Jewish doctors, that the restoration of their nation, and the destruction of Rome will be contemporary events*.

He will not regard *the God of his fathers:* he will slight the religion of his Christian ancestors;

* Mede's Works, p. 903.

and, falling away from the true faith, propound new and strange doctrines in opposition to those which were delivered by Christ and his Apostles. The prohibition of marriage is, also, presignified; neither shall he regard the desire of women, or that which women desire, namely, marriage.

He shall honour Mahuzzim*—the protectors, or tutelary saints, which are held in such high veneration in those parts of the world where the doctrine of the Romish Church prevails. This degeneracy, or falling away from the service of the true God, began first with the observation of festal days, instituted to the memory of saints and martyrs; when prayers were offered at their sepulchres, torches placed before them, and the power of working miracles attributed to their dead bodies. We are expressly commanded in

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* It is a thing not to be passed by without admiration, that the fathers and others, even at the beninning of saint-worship, by I know not what fatal instinct used to call *Saints* and their *Reliques* 'towers,' 'walls,' 'bulwarks,' 'fortresses;' that is, *Mahuzzim*, in the prime and native signification.

(Mede's Works, p. 673.)

The Roman editor of the Chisian MS. of the version of Daniel, censures, in harsh language, the interpretation given by Sir Isaac Newton of the word 'Mahuzzim;' boldly adding, without adducing any argument, *Quamobrem ea confutare non est animus, quæ ne insanissimo quidem excidissent, prophetia Danielis omninò contraria.* He supposes Maoz, or Maos, to be the same as Mars, whom he asserts to have been held in high veneration by Antiochus Epiphanes!

Scripture to present our supplications to God, through that one Mediator between God and man, Christ Jesus. Yet the Church of Rome injoins her votaries to invoke other protectors, defenders, or guardians; as if by their merit, and personal assistance, they were able to confer blessings upon the children of men. When I see a devotee bending the knee, and uplifting the hands and eyes before the figure of the cross *, or before the picture of a female trampling a half-moon under her feet, I turn from the sight with horror, and congratulate myself upon the scriptural mode of worship, which is established in my own church. A true Protestant, professing a due regard for the virtues of good men who have departed this life, has no other wish than to emulate their acts of piety and beneficence. He forbears to pay religious homage to them, humbly confiding in the mercy of that Almighty Being, who accepts the sincere though imperfect effusions of prayer.

"Erasmus observes, that the necessity of praying to Saints cannot be proved from the Holy Scriptures; but he defends the practice as ancient and innocent, and blames the excess and superstition which had crept into it. One of his

* The cross is an object of adoration, and is petitioned "to give increase of grace to the righteous, and pardon to the guilty."

arguments in behalf of the invocation of Saints is a very weak one; for it is founded upon the miracles wrought at their tombs, and these miracles are taken for granted*." When he himself was on his death-bed, he trusted only in the merits of his Saviour, putting up no addresses to the Virgin Mary, or any other saint or angel; so that the Church of Rome has little reason to value herself upon his dying in her communion†.

These tutelary deities or protectors are to be honoured *with gold, and with silver, and with precious stones, and with the most desirable things.* Fortresses, or strong-holds, cathedrals, and churches are to be erected to them. In fact, consecrated edifices and shrines have been raised to them, embellished with all the elegances of sculpture and painting, and adorned with the most valuable jewels‡.

No language can more strongly express that intemperance of devotional superstition, which addresses itself to saints as to champions and

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* Jortin's 'Life of Erasmus,' II. 197.

† Knight's 'Life of Erasmus,' p. 349.—Bishop Burnet remarks, that Father Paul never prayed to Saints.

‡ On the church of our Lady of Loretto, see Martyn's 'Tour through Italy,' pp. 123—125.; and Addison's Works (Baskerville's Edit.) II. 47.

defenders. Bishop Newton applies the thirty-ninth verse to the principal teachers and propagators of the worship of 'Mahuzzim,' the bishops and priests, and the religious orders. And have not they been reverenced, and almost adored, in former ages? Have not their authority and jurisdiction commanded the purses, and the consciences, of mankind?

CHAPTER X.

On the Man of Sin, described by St. Paul.

THE system of prophetic truth is continued under the gospel-dispensation. St. Paul, the 'Apostle of the Gentiles,' eminently adorned with the attainments of human literature, was peculiarly favoured with the spirit of prophecy. To him were revealed the rise and character of a power distinguished by the appellation of 'the Man of Sin*.' It is a remark of Martin Luther, that 'St. Paul had read the book of Daniel, and that he useth also his words, where he saith, *And he exalteth himself above all that is called god, or that is worshipped*†.' And Mr. Bayle observes, that 'in the writings of this Apostle the corruptions of the Church of Rome are so wonderfully predicted, that he is not surprised to find several Italian authors censuring him as a person

* The word Αποστασια is only used in this passage, and in Acts xxi. 21. where it denotes 'a defection, or revolt, from the Law of Moses.' It is not used by Josephus, when he describes the revolt of the Jews from the Romans.

† Luther's Divine Discourses at his Table, p. 291——if, indeed, they be Luther's.

of a petulant and hot brain carried away by the acrimony of an intemperate spirit, and declaring that many of his notions are heretical, and that it had been much better if he had never written.'

2 Thess. ii.

3. *That day shall not come, except there come a falling away* first, and that Man of Sin be revealed, the son of perdition;*
4. *who opposeth† and exalteth himself above all that is called God, or that is worshipped; so*

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* The divines of the University of Louvain translated the New Testament into French from the Latin Vulgate. This version, previously revised and approved by several Doctors of Divinity of the University of Paris, was published at Bourdeaux in 1685; and has since been frequently reprinted by permission of the superiors and magistrates, as 'very useful to all who were declared capable of reading it!' As an instance of it's fidelity, the following may suffice:

1 Tim. iv. 1. *Or l'Esprit dit clairement, que les derniers temps quelques se separeront de la foy Romaine, s'adonnant aux esprits d'erreur, et aux doctrines enseignées par des diables.* Hence the Reformation is stigmatised by Popish writers as 'an Apostasy,' and Luther is denominated 'an Apostate.' *(See Bouhour's Life of Loyola, pp. 1, 2.)* A copy of this Version is preserved in the Dean and Chapter Library, at Durham.

† The 'Adversary,' the 'Opposer.' Though he may pretend to be the Vicar of Christ, and to act by his authority and for him, yet he is really his adversary, and acts in opposition and contradiction to him. *(Brutum Fulmen, p. 155.)*

that he, as God, sitteth * *in the temple of God, showing himself that he is God.*

5. *Remember ye not, that when I was yet with you, I told you these things.*

6. *And now ye know what withholdeth, that he might be revealed in his time.*

7. *For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.*

8. *And then shall that Wicked* (that Lawless One) *be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*

9. *Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders,*

10. *and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.*

11. *And for this cause God shall send them strong delusion, that they should believe a lie.*

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* He sitteth enthroned in the temple of God. Thus the word signifies, Rev. xvii. 15., xviii. 7.; compare, also, Ps. ix. 4., xxix. 16., cx. 1.; Ezek. xxiii. 2.; and Zech. vi. 15. *(Benson.)* May not this expression allude to the Roman Pontiffs, who receive the holy sacrament in the posture of *sitting, near the altar,* while others receive it *kneeling?*

The Thessalonians had pleaded the authority of St. Paul, as favouring an opinion that the day of judgement was hastily approaching*. To correct this mistake, he assures them that many events are to precede the commencement of this aweful period: particularly that there will be a falling away, or apostasy, from the true religion of Christ; that a certain power will arise, which he calls the 'Man of Sin.' He exhorts them, therefore, not to be alarmed by any dismal apprehension, that the *great and terrible day of the Lord* was at hand.

And has not the Church of Rome fallen away from the simplicity of the true Christian faith? Is her worship, at this day, a *worship in spirit and in truth?* When this apostasy should begin gradually to acquire strength, then should appear the Man of Sin; not one individual, but a regular succession of men, whose uniformity of character should perpetuate the title.

This apostate power, the 'Adversary' or 'Opposer,' *exalteth himself above all that is called God;* above every object of religious worship, and above the majesty of the Roman emperor (the highest of earthly gods) *so that he as God sitteth in the temple of God,* that is, in the Church of Christ, in outward appearance at least assuming

* That by 'the coming of Christ' is sometimes meant his coming to judge the world at the last day, see 1 Cor. i. 7.

the profession of a Christian*. Is it necessary to expatiate upon the bold usurpation of the papacy in divine matters? When it is announced, that the man who fills the papal chair is above all kings and emperors†, that he can command the elements by the consecration of images, that he stretches the rod of his power over angels and over the inhabitants of hell; when, with a fierce and assured look, he affects great worldly splendor, pretending to be the proprietor and disposer of the kingdoms of the earth—so that sovereign princes wait upon him as domestic servants, bear on their shoulders his chair of state, sit at his feet, and even permit him to tread upon their necks; I acknowledge, in all these circumstances, the mouth *speaking great things*, the look *more stout than his fellows*‡.

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* It cannot be said of the false Christs, or the false Prophets, predicted in Matt. xxiv. 4, 24. that they sate in the Temple of Jerusalem, or ruled and presided there with great pomp and parade, and arrogated divine honours.

† The Historian of the Council of Trent writes, that "Pope Paulus IV. never spake with embassadors, but he thundered in their ears, that 'he was above all princes;' that 'he would not that any should be too domestical with him;' that 'he could exchange sovereignties,' and 'was the successor of Him, who had deposed kings and emperors;' and often repeated, that 'he had made Ireland a kingdom.'

‡ Dan. vii. 8, 20.

To preclude the possibility of a deception in this matter, St. Paul mentions an obstacle to the appearance of this Man of Sin, namely (as the best interpreters explain the passage) the dominion of the Roman Empire. It would have subjected him to the charge of high-treason against Imperial Rome, openly to suggest his apprehension of her approaching fall. When this dominion is rent and divided, then shall *be revealed the mystery of iniquity*, which had *already wrought* in a concealed manner; and *that wicked one, the 'Son of Perdition,'* shall appear. "As the papal usurpation arose out of the ruins of the Roman Empire, and could have arisen naturally by no other means, we have great reason to believe that the existence of this empire was the very lett, or impediment, so obscurely intimated by the prudent Apostle*. And have not the Roman Pontiffs been, literally, *Men of Sin;* at once infamous for their own flagitious lives, and by the exertion of their pretended privilege of granting pardons and indulgences encouraging wickedness in others? And is not he justly stiled the 'wicked' one, who claims the power of dispensing with all laws, and by his arbitrary mandate *doeth according to his will?*

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* See in Geddes' Tracts, III. 483, a curious Essay on the Countries, Religion, &c. of the Nations, by whom the Roman Empire was overthrown.

Is not he the 'Son of Perdition*,' who is to die *without hand*, the object of divine vengeance?

His coming, likewise, was *after* (or, according to) *the working of Satan*, almost imperceptibly yet effectually, *among them that perish because they received not the love of the truth*, but acquiesced in many measures of injustice as harmonising with their own depraved inclinations†.

The ostentation of miracles, also, appertains to this 'Man of Sin,' *with all power, and signs, and lying wonders.* This glory of miracles is adduced by Bellarmine, as one of the Marks of the true Church. But, when we read their narratives, do we not seem to wander in the fields of romance? Churches dancing from place to place; images nodding, weeping, or bleeding; pictures of Madonnas opening and shutting their eyes; idols altering their position; crucifixes moving their eyelids‡—these and similar fictions, which embellish the legends of Papal Rome, are

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* A Hebrew idiom, signifying one who deserves to perish. *A son of death* (2 Sam. xii. 5.) is a person, who justly incurs the punishment of death. Judas Iscariot is thus called, John xvii. 12.

† None of the seemingly seraphic appearances, which are said to have been experienced by the Papists, should reconcile us to their religion; since St. Paul expressly foretells their *coming with all power, and signs, and lying wonders.*

‡ These miraculous appearances, are asserted to have been observed at Rome in 1796.

so grossly absurd, that even credulity itself can scarcely swallow them.

The Apostle concludes his prophetic description with remarking, that God for wise and gracious purposes will permit this *strong delusion* to operate on the minds of those who reject the truth, so that they should believe a lie, or as Dr. Macknight renders the word, *the* lie*,—" of transubstantiation (he adds) or conversion of the bread and wine in the Lord's Supper into the real identical body and blood of Christ through the will of the priest accompanying his pronouncing the words of the institution, notwithstanding there is no change whatever produced in the accidents or sensible qualities of these substances!"

The final destruction of this Anti-Christian Power is described in the following strong language: *The Lord shall consume him with the spirit* (or, breath) *of his mouth*, by the power of his evangelical word, and *shall destroy him*, i. e. annihilate his influence and his impostures, *by the brightness of his coming*, or the glorious manifestation of gospel-truth. One of the earliest of our writers, about the period of the Reformation, thus describes his gradual fall: " The blast of God's trumpet hath made him already stagger; he hath caught such a crampe, that he beginneth

* Τῳ Ψευδει, 'the lie,' an idol; i. e. that they should be guilty of idolatry.

now to halt, his long and farre-reaching arme is marvelously shortened; his coffers are waxened leaner; his falshood is espied; many princes refuse to taste any more of his poisoned cuppe; he is fallen from being the head, and come almost to the taile: he was too cruel and violent to continue*." This decline is happily expressed by a Greek word, which denotes a lingering consumption, similar to the waste of time, the dissipation of an estate, or the slow death of one eaten up by worms†.

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* Archbishop Sandys' Sermons, p. 174.

† The Paraphrase and Annotations upon St. Paul's Epistles, printed at Oxford in 1689, were written by Abraham Woodhead, a papist, formerly Fellow of University College; and forwarded to the press by his pupil, Obadiah Walker, Master of the same College, at that time a professed Protestant, but in the beginning of the reign of James II. a convert to Popery. This writer supposes Mahomet to be the 'Man of Sin.' In his notes on 2 Thess. ii. 4. he confounds the prophet of Mecca with Mahomet II., who in 1453 established the seat of the Turkish empire at Constantinople, and for nearly half a century was the scourge of Christendom!

As to the false Christs or false Prophets, who made their appearance before the destruction of Jerusalem, their pretensions were speedily defeated, and the word αναλωσει will by no means properly express the manner of their discomfiture.

CHAPTER XI.

Of the Apostasy predicted by St. Paul in 1 TIM. iv. 1—3.

Every subsequent prophecy of the same event becomes gradually more distinct. St. Paul, in his first Epistle to Timothy, gives an exact detail of the doctrines or opinions of those persons, who were involved in the guilt of this great Apostasy.

1 TIM. iv. 1—3.

1. *Now the Spirit speaketh expressly* (not obscurely, or enigmatically) *that in the latter times some shall depart from the faith, giving heed to seducing spirits* *, *and doctrines of devils;*
2. *speaking lies in hypocrisy; having their consciences seared with a hot iron;*
3. *forbidding to marry,* and commanding to *abstain from meats* †.

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* *To seducing spirits and doctrines of ghosts* [the devils worshipped by the heathens] *speaking lies in hypocrisy* (about their apparitions, and the miracles done by them and their reliques, and the sign of the cross) *having their consciences seared with a hot iron.* (Sir Isaac Newton.)

† Or, according to Mede, "through the hypocrisy or feigning of liars, of those who have their consciences seared, of those who forbid to marry, and command to abstain from meats."

The infallible Spirit of prophecy has spoken as well to St. Paul, as to others who were divinely inspired, that *in the latter times some shall depart* (or fall away) *from the faith.* What this faith is, we learn from the last verse of the preceding chapter. *Without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* So that the apostates here mentioned actually denied Christ to be the person thus emphatically described; and to them, consequently, may be applied 1 John, ii. 22, 23. Like the Jews in the time of Ahab, they shall be seduced from the worship of the true God. But this Apostasy is not to be universal. Whilst idolatry shall generally prevail, a chosen band (called by Daniel, *the Saints of the most High)* will continue in the profession of the true faith; and, though they *prophesy, clothed in sackcloth* (i. e. though they meet with strong opposition and bitter distress) they shall be preserved. Various and detestable corruptions have prevailed in the world; yet the genuine beams of the gospel have never been entirely extinct. In all ages, even amidst the deepest darkness that overshadowed Christendom, a glimpse of light remained, till at length the dawn of the Reformation brightened into open day.

This Apostasy, the same with that which is described in 2 Thess. ii. consists not in a total rejection of Christianity, but in partially corrupting it by the admission of principles and practices unauthorised in the Scriptures. It discovers itself by it's adherence to seducing spirits and doctrines of devils*; to erroneous doctrines concerning the worship of demons, of the souls of departed men, or of a superior order of beings which were never united to human bodies. These demons of St. Paul were the saints-protectors, the 'Mahuzzim,' or tutelary deities† conducting through their ministry the intercourse between heaven and earth, as mediators between God and man. And is not this a manifest prediction of the worship of Angels, of canonised Saints, of the Virgin Mary‡, and of Images which were thought to be animated

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* In one MS., and in Epiphanius, it is added, "for they shall worship dead men, even as they have been worshipped in Israel."

† Dan. xi. 38. *(Wintle.)*

‡ In an address to the citizens of Rome, the late Pope Pius VI. calls the Virgin Mary 'our dear mother, as well as the mother of God, and *the most powerful* mediatrix of every favour which is to be obtained from the sacred and holy and individual Trinity—*potentissima Mediatrice di qualunque grazia presso la sacrosanta Individua Trinita.* He denominated St. Peter 'the father, the support, the glory of Christian Rome'—*il padre, il sostegno, la gloria di Roma Christiana.*

by actual intelligences, confined as within a sacred enclosure.

The men, who recommend and enforce this worship, will also loftily pretend to a life of extraordinary sanctity; *forbidding to marry*, and requiring an abstinence from meats, as if the kingdom of God was placed "in meats and drinks, not in righteousness, and peace, and joy in the Holy Ghost*." In the page of history is delineated in vivid colours the moral character of such persons; *speaking lies in hypocrisy, and having their consciences seared with a hot iron.* None but such could ever have invented those portentous stories, upon which the fabric of popish superstion is built. Of the author of the celebrated book, called 'the Golden Legend,' it was observed, that he was "a man of an iron mouth and a leaden heart, and altogether full of most shameless lies." Nor do the inventors of their other fictions deserve a more favourable character.

This Apostasy, of which idolatry is one principal criterion, has so completely established itself, that we can scarcely err in forming our opinion concerning it. There are no grounds for thinking, that it requires a public or explicit renunciation of the Christian faith, such as that which was made by Julian the Roman emperor, when he used the ceremony of the *Tauribolium*

* Rom. xiv. 17.

or *Criobolium* in ridicule of Christian baptism, consisting in the effusion of the blood of a bull or a ram upon the body of the proselyte; or that of the French nation, who formally abjured all religion, and with unprecedented effrontery insulted the majesty of God by declaring themselves Atheists. Those, who are implicated in the Anti-Christian Apostasy predicted in this chapter, are not represented as abandoning all religion, denying the existence of a Supreme Being, or exploding the doctrine of a future state *.

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* "All the doctrines maintained by the Papal Anti-Christ do not constitute the grand Apostasy; they are not the diagnostics of it: but only those, which are expressly named by St. Paul. Thus it can be no argument against the system of the Pope being the 'Man of Sin,' that in the Church of Rome the doctrines of the ever-blessed Trinity in Unity, of the Divinity of our Lord and Saviour, and of that 'full, perfect, and sufficient sacrifice, oblation, and satisfaction made by Him for the sins of man,' are publicly acknowledged."

(Horne's Sermons, IV. 204, 205.)

CHAPTER XII.

On the Power prefigured in the Apocalypse by the 'Beast, which rose up out of the sea, having seven heads and ten horns.'

Rev. xiii. 1—10.

1. *And I* stood upon the sand of the sea, and saw a Beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of Blasphemy.*
2. *And the Beast which I saw was like unto a a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the Dragon gave him his power, and his seat, and great authority.*
3. *And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the Beast.*
4. *And they worshipped the Dragon, which gave power unto the Beast: and they worshipped the*

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* I am inclined to adopt the reading of the Alexandrian MS., and the Aldine editions of 1518 (as approved by Mede, Daubuz, Mill, and Bentley) "And *he* (namely, the Dragon) stood upon the sand of the sea, and saw," &c.

Beast, saying; "Who is like unto the Beast? Who is able to make war with him?"

5. *And there was given unto him a mouth speaking great things and blasphemies*: and power was given unto him to continue forty and two months.*

6. *And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven.*

7. *And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.*

8. *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

9. *If any man have an ear, let him hear.*

10. *He, that leadeth into captivity, shall go into captivity: he, that killeth with the sword, must be killed with the sword. Here is the patience, and the faith, of the saints.*

The Beast, here described, is strongly characterised by the following marks:

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*The magnificent titles assumed by the Pope, and sanctioned by the temporal princes of Europe, are said by Erasmus *habere contumeliam in Christum,* to derogate from Christ, and to denote blasphemy toward him! *(Daubuz,* p. 582.*)*

I. *It rose out of the sea.*

This denotes a tyrannical and idolatrous power, emerging in times of great trouble and distress. Such was the Papal government, which sprung up when the Roman empire was dissolved into several smaller kingdoms.

II. *It had seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of Blasphemy.*

These *seven heads* are the seven hills upon which Rome was built, or the seven forms of government by which it was at different times ruled*: and the *ten horns* are the ten kingdoms, into which it's wide territories were finally dismembered. *The name of Blasphemy*, affixed to the heads of the Beast, implies it's establishing idolatry throughout the whole of it's jurisdiction. All these symbols designate the Roman empire, as appearing at a subsequent period of time. Hence Rome Christian, not Rome Pagan, is here predicted.

III. It was *like unto a leopard, and it's feet are as the feet of a bear, and his mouth as the mouth of a lion.*

The manners of the various constituent portions of this Empire are expressed by these dif-

* Kings, Consuls, Dictators, Decemvirs, Military Tribunes with Consular authority, Augustan Emperors, and Popes.

ferent animals, of which the characteristics are swiftness, cruelty, and rapacity. It is unnecessary perhaps to remark, that in the seventh Chapter of Daniel the Leopard represents the Greek, the Bear the Persian, and the Lion the Babylonian empire.

IV. *The Dragon gave him his power, and his seat, and great authority.*

Satan, the inveterate enemy of mankind, represented under the figure of a serpent or dragon, promoted the interest of this new power. We may presume that the Dragon, *standing upon the sand of the sea* (if we follow the reading of the Alexandrian MS.) seemed to St. John to delegate his dominion to the Beast by some solemn act of investiture. This wicked being, who exercised his tyranny over Rome Pagan, resigned his jurisdiction to the power that was to preside over Rome Christian *.

V. One of it's heads was *as it were wounded unto death, and his deadly wound was healed; and all the world wondered after the Beast.*

The Imperial form of the Roman government, or the ninth head, was *wounded unto death,* A. D. 476, by Odoacer, king of the Heruli; or by the reduction of Rome to a Dukedom, and it's

* Lightfoot's Works, I. 507.

consequent subjection to the Exarch of Ravenna. Yet his *deadly wound was healed* by the dominion, under which the Pope acquired the primary and temporal authority. The inhabitants of Europe (those few excepted, who adhered to the purity of the Christian Faith) submitted themselves to his jurisdiction, fulsomely exclaiming; "*Who is like unto the Beast? Who is able to make war with him?*"

VI. *And there was given unto him a mouth speaking great things, and blasphemies.* A similar declaration is made in Dan. vii. 8—25.

VII. And *power was given unto him to continue forty and two months.*

The duration of this power is the same with that of the Little Horn, Dan. vii. 25., *until a time and times and the dividing of time;* i. e. three prophetic years and a half, or 1260 years.

VIII. *And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven.*

This is, in allowing *the name of God* to be blasphemed by encouraging an idolatrous worship derogatory to his honour. *The tabernacle of God* Daubuz interprets to be the body of Christ, because *in Christ dwelt all the fulness of the Godhead bodily;* or it may express the Christian

Church. And is there not reason to fear that both are blasphemed in that establishment, which is protected by this tyrannical power? Blasphemy against *them, that dwell in heaven,* consists emphatically in paying to *Angels and the spirits of just men made perfect* a worship, which is not their due.

IX. *And it was given unto him to make war with the saints, and to overcome them.*

Here, again, the reader may consult and compare Dan. vii. 21—25.

X. *And power was given him over all kindreds, and tongues, and nations.*

Thus is predicted the extent of dominion, which was possessed by this Anti-Christian power. Hence the term 'Catholic' has been assumed: and hence Bellarmine constitutes amplitude, and a variety of believers, as a Mark of the true Church. But a day of retribution will, at length, arrive. *He, that leaded into captivity, shall go into captivity: he, that killeth with the sword, must be killed with the sword.* This prophecy is yet in some measure future, though it seems to have been partially fulfilled by the disgrace which the Romish Pontiffs have recently experienced; and by the distresses in which France, the Netherlands, Italy, Spain, and the Popish countries have been involved. How far this punishment will proceed,

it is reserved for the providence of God to determine. His comminatory predictions are, probably, conditional. If real sentiments of penitential sorrow be manifested, and true reformation follow, his anger may be averted, and he may resume his favourite work of mercy. In the mean time, the patience and faith of good men have been for a long series of ages fully tried under the severe discipline of this Anti-Christian power.

CHAPTER XIII.

On the Power prefigured in the Apocalypse by the Two-Horned Beast, which came up out of the earth.

Rev. xiii. 11—18.

11. *And I beheld another Beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.*
12. *And he exerciseth all the power of the first Beast before him, and causeth the earth and them which dwell therein, to worship the first Beast, whose deadly wound was healed.*
13. *And he doeth great wonders, so that he* maketh fire come down from heaven on the earth, in the sight of men.*
14. *And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the Beast; saying to them that dwell on the earth, that 'they should make an image to the Beast, which had the wound by a sword, and did live.'*
15. *And he had power to give life unto the image of the Beast, that the image of the Beast should*

* Or, 'in order that he may make fire,' &c.

both speak, and cause that as many as would not worship the image of the Beast should be killed.

16. *And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right-hand, or in their foreheads:*

17. *and that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.*

18. *Here is wisdom. Let him that hath understanding count the number of the Beast: for it is the number of a man; and his number is six hundred threescore and six.*

A wild beast is, generally, explained as symbolical of a tyrannical kingdom or empire. But as the Beast described in the preceding verses is the False Prophet mentioned in other parts of the Apocalypse *, I accede to the opinion of those, who consider this second earth-born Beast as the symbol of a religious power; viz. of the institution of Monks, who were usually divided into two classes, the two horns of this Beast †:

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* Rev. xvi. 13., xix. 20., and xx. 10.

† Erasmus was not much mistaken, when he said that 'Luther had two faults; that he touched the Monks' bellies, and the Pope's crown:'—in other words, boldly attacked the power of the first Beast, and the gluttony and lust of the second.

I. The Cœnobites, who lived under a common and regular discipline, distinguished by the names of Benedictines, Carmelites, Dominicans, &c.; and

II. The Anachoretes, who lingered out an existence of unsocial independent fanaticism *.

The Monks were, literally, False Prophets; ever insisting upon erroneous doctrines, and proclaiming the secular sovereignty of the Roman Pontiff. Their corruptions became very observable in the eighth century. No longer retaining their austerity of manners, or their sequestration from worldly concerns, they eagerly mixed in the pleasures and occupations of life; and thus qualified themselves for taking an active part in the Anti-Christian administration, which was then commencing. Among other instances, may be noted their incredible attachment to the worship of Images, which became a source of opulence to their respective societies. This worship, which they principally promoted, was solemnly injoined at the Council of Nice, held in 787. Hence we may date the rise of their influence some few years previous to that Council; and this will bring us to the very period, in which the Papal Power was fully confirmed.

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* Milton observes this division;

..... "eremites and friars,
White, black, and gray, with all their trumpery."
(P. L. III. 474.)

The character of the second Beast may be more clearly discovered by examining it's several parts:

I. *It came up out of the earth.*

Thus a plant insensibly becomes great, from a mean or humble state; *ex imâ rerum conditione edita, vel tacitè et sine strepitu instar herbarum et stirpium de terrâ nascentium succrescens.* (Mede). The monasteries, at their foundation, were filled with men out of the lower classes of society. Many ages elapsed, before any of the more elevated orders sought admission into the cloister.

If we interpret the words, *from the earth,* to signify 'from the east' (as the expression, *from the sea,* may denote 'from the west') let it be remembered, that Monkery had it's origin more particularly in Egypt, where it's progress was extremely rapid. "The fervent monasteries of Egypt, Palestine, and Syria (Gibbon informs us) were surrounded by a Laura, a distant circle of solitary cells. When Gerasimus founded his monastery in the wilderness of Jordan, it was accompanied by a Laura of seventy cells." The numerous islands of the Archipelago, likewise, were crowded with images and monks; for, through some singular fatality, image-worship and monkery have been inseparably connected. In the west, this system was introduced at a later period.

II. *It had two horns, like a lamb.*

In their external demeanour, the monks had all the gentleness of that gentle creature. They affected the reputation of men secluded from the cares, and follies, and vices of the world: and piety, and austerity of manners, seemed to have found a sanctuary in the recesses of their cells. They were considered, in short, as a choir of Christian philosophers, who "had as it were separated their souls from their bodies, that they might live only to Jesus Christ."

III. *He spake as a dragon.*

From the testimony of history it appears, that under the mask of religious severity they concealed hypocrisy, flattery, and laziness, intruded themselves into the domestic privacy of families, and by their intrigues disturbed both church and state. Their stern indifference (to adopt the language of Gibbon) seldom mollified by personal friendship, was inflamed by religious hatred, and their merciless zeal administered the holy office of the Inquisition. Combining the semblance of dove-like innocence with serpent-like craft and cruelty, they exerted their authority over the consciences of men with the most despotic sway. But notwithstanding all their bigotry and intolerance, they not unfrequently under the pretext of zeal masked an unsleeping solicitude for their own interests and passions.

IV. *He exercised all the power of the first Beast before him.*

The monks, on their original institution, were subject to the bishops of their own dioceses, and thus they continue in the Greek Church to the present day. But in the West, when the order of the Benedictines had increased in wealth and number, persons of rank retired into their monasteries; and the ardor for building and enriching abbeys was encouraged by the Popes, who conferred great dignity upon the abbots, authorising them to sit in Œcumenical Councils, though they were only priests; so that they and their societies acknowledged no dependence, except upon the Vicar of Christ. They were frequently appointed Papal embassadors in foreign courts, and commissioned to transact business of the highest consequence. Thus did they *exercise all the power of the first Beast.*

V. *He caused the earth, and them which dwell therein, to worship the first Beast.*

These religious orders persuaded mankind to enroll themselves as the servants of the Pope, and to yield implicit obedience to his mandates. They taught, that the cross with the arms of the Pope was equal to the cross of Christ. The second Beast is described as acting in concert with the first. Their tempers and dispositions were perfectly congenial. In the language of

Mr. Mede, they were 'united with each other in the strongest bonds of friendship*.' An interchange of reciprocal aid subsisted between them. The monks supported the authority of the Pope, while he in his turn liberally extended to them his patronage and protection. It was said of them, that 'they served the Pope in all things, and Jesus in some;' that they dared to transgress an ordinance of Christ, but were not resolute enough to break a Papal canon. Making his cause their own, they represented him as a sort of God to the ignorant multitude, over whom they had gained a prodigious ascendency by their reputed sanctity †. One of the Roman Pontiffs is said to have discovered, in a dream, that Dominick was chosen as a prop to the Lateran building, which without the aid of his shoulders would have fallen to the ground. And from the monastic orders, assuredly the Papal power derived it's strongest support: being indebted to them for great part of the veneration, in which it was held.

VI. *He did great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; and deceiveth them that dwell on the*

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* *Summâ necessitudine inter se devinctæ.*

† Mosheim's Eccles. Hist. II. 17, 18.

earth by the means of those miracles, which he had power to do in the sight of the Beast.

This signal mark of a power co-operating with Anti-Christ is eminently conspicuous in the annals of monastic history. A pretence to miracles, or what is usually called 'the glory of miracles,' contributed much to the continuance of idolatry in the Church of Rome. Among their workers we find several founders of religious orders, particularly St. Bernard, the father of the monks. But many of these miracles are ridiculously extravagant or ludicrous, and in no degree beneficial to mankind. Their usual chroniclers were monks, whose affluence and ease supplied them with a rich vein of invention and a wild luxuriance of fancy. The fictions of heathenism are not more filthy, or more shameful. Images of wood and stone are made to speak; the Virgin Mary is represented as coming down from heaven to converse with the monks, to join herself to them in marriage, and to treat them with a freedom surpassing all bounds of modesty. These are the *lying wonders* referred to in 2 Thess. ii. 9, such as false prophets were permitted by God to perform *.

May not the expression of *making fire come down from heaven* figuratively describe the mode of punishing heretics by delivering them up to

* Deut. xiii. 1, 2.

the secular powers; by whom, usually without any very minute investigation, they were committed to the flames? The writ *de comburendis hæreticis* affords too clear a proof of the relentless disposition of our ancestors; when the area of Smithfield blazed with the funeral piles of innocent martyrs. Such, indeed, was the rage of ecclesiastical animosity against John Wicliff, the doctor of evangelical truth, that they did not even permit his body to remain quiet in it's grave. To adopt the words of one of his biographers; "the whole host and rost of monks and friars begaine to maye most cowardly upon his dead corps." It was taken up and consumed by fire, and the ashes were scattered into an adjacent brook.

VII. He directs *them that dwell on the earth, to make an image to the Beast.*

Or, rather, to make an image *for* the Beast, as an object of worship to himself, and to others by his example *. The worship of Images was strongly enforced by the injunction of the Popes,

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* Rev. xiii. 14. Ποιησαι Εικονα τῳ θηριῳ, a 'material visible image for the Beast, that he should worship it, or dedicate it as an object of worship to others.' Thus Ου ποιησεις σεαυτῳ Ειδωλον (a 'graven image'), Θευς χωνευτυς ȣ ποιησεις σεαυτῷ. Exod. xxxv. 12., Deut. iv. 16. See, also, Deut. ix. 12., Hos. xiii. 2., and Acts, vii. 42, 43.; where to 'make an image to or for any person' is, for that person to worship. Ειδωλον and Εικων

are

and forms a peculiar mark of Anti-Christ. Thus, in Exod. xx. 4. *Thou shalt not make unto thee any graven image;* i. e. for thine own worship, to be the object of thy adoration.

Idolatry and Monkery, as it has been above observed, had their origin in the East. "The eloquence of the monks," Mr. Gibbon remarks, "was exercised in the defence of Images, the worship of which was insensibly blended (at least, to a pious fancy) with the Cross, the Saints, and their Relics." In the Acts of the Second Council of Nice (which Mede denominates the 'Idolatrous Council,' for in it's decrees the worship of Images was confirmed) are some curious monkish fables adapted to this end. And monks and doctors of monkery, according to the same authority, are distinguished by two marks appropriated, as St. Paul informs us, to those who apostatise from the true faith; the prohibition of marriage, and the difference of meats. These are common to solivagant Eremites or Anchorets, and to Cœnobites which live in society *.

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are synonymes; and Suicer, in his *Thesaurus Ecclesiasticus,* treats upon Idolatry under the article Εικων.

15. *Image of the Beast,* i. e. which he worshipped, or caused to be worshipped. Thus Laban's Images, Gen. xxxi. 19. Idols of Egypt, Ezek. xx. 7., *Molock and Chiun your images,* τυς τυπυς ὑμων, Amos, v. 26. i. e. The images, which ye worshipped.

* Mede's Works, p. 688.

VIII. *And he had power to give life unto the image of the Beast, that the image of the Beast should speak.*

This refers to the heathens, who deemed Images bodies informed with dæmons, as with souls. Their gods were supposed to have delighted in such resemblances, and to have been enclosed therein as in a sacred place. These consecrated idols were termed, 'Images filled with divine fellowship, or with divine society.' Hence, in Arnobius, the Gentiles thus defend themselves: "We do not think brass, gold, and silver, and other materials of Images to be of themselves God and holy powers; but, in these, we worship and reverence the gods brought into them by sacred dedication, and keeping their residence there *."

And hence Papal Rome endeavoured to delude the common people by inculcating an opinion that the images, which they worshipped, were endowed with the power of working miracles; that each idol was animated by some internal agent, so as to possess the faculty of occasionally speaking, or moving the eye, the finger, the hand, or the foot; of shedding tears, and even drops of blood—in short, of assuming all the functions and motions of a living being †. And, in order

* Mede's Works, p. 632.

† Horace introduces Canidia boasting, that she can move images of wax:

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to encourage this conceit, it's mechanism was often so ingeniously contrived by means of hidden springs, that the ignorant spectators concluded it to be alive, and of course perfectly sensible of their respect and adoration.

At the Reformation, nothing tended more to recover the people from their superstitious attachment to Images, than the public exposure of these artifices. Among others, the crucifix of Boxley in Kent, commonly called the 'Rood of Grace,' had been observed to bow and lift itself up, to stir the head, hands, and feet, to roll the eye, to move the lips, and to bend the brows. The springs were now exhibited, by which all these motions had been managed; upon which John Hilsey, Bishop of Rochester, made a sermon, and broke the Rood in pieces*.

Old, as well as New, Rome was full of images; and the Pagan, not less than the Popish, legends are crowded with examples of imaginary miracles.

An quæ movere cereas imagines,
Ut ipse nôsti curiosus, et polo
Deripere Lunam vocibus possum meis, &c. (Epod. xvii.)

When the gods seemed to delay their answers, the Egyptians and Phœnicians were accustomed to shake their statues, with a view as it were to rouse them to action. To this circumstance Horace alludes, Od. I. xviii. 11., and Virg. Æn. IV. 301. VI. 38. See *Misson's New Voyage to Italy*, I. 111, 291, 292., II. 181, 231.

* Burnet's History of the Reformation, I. 242.

I cannot omit to remind the reader, that *making an image of the Beast* is usually interpreted of the apotheosis or canonisation of many of the Popes after their death, upon which they became objects of actual worship: their pictures, or *images*, being exposed to public view; shrines enriched with the most magnificent donations, and surrounded with devout petitioners, consecrating their character; and annual festivals perpetuating their memory*.

IX. *He caused that as many as would not worship the image of the Beast, should be killed.*

The Romish ecclesiastics were wont to deliver up to the secular arm those, whom they convicted of heresy. Never was there a period so bloody as that, in which the Popes usurped authority over the Church of Christ. In no corner of any kingdom of the world could it hide itself, but this complicated tyranny found it out to vex it, to persecute it, and to spoil it†.

X. *He caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.*

This exhibits the imperious temper of the Roman Pontiff, in requiring all his followers

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* Apthorp's Discourses at Warburton's Lecture, II. 257.

† Archbishop Sandys' Sermons, p. 169.

openly to profess their acceptance of his articles of faith; as soldiers, or servants, receive a badge declaratory of the general or master, to whom they belong; or as persons, consecrated to some heathen deity, were accustomed to wear a peculiar mark of distinction.

XI. *He forbade all to buy or sell, save those that had the mark or the name of the Beast, or the number of his name.*

This prophecy has been literally fulfilled. Protestants have been prohibited from dwelling in Popish countries, making bargains, serving trades, or performing (in short) any offices of civil life; and, when dead, from partaking of the rite of Christian burial.

The privileges conceded to the members of this corrupt Church are not improperly described by the customary rights of *buying* and *selling*. These were denied to all, who did not devote themselves to the interests of the pontifical see, as bond-servants. The merchandise made of the souls of men wore greatly the appearance of commercial negotiation; and such was the traffic of Relics and Indulgences, a copious source of wealth to the parties engaged in it. The spirit of Luther, it is well known, was first roused on seeing the latter publicly sold by the monk John Tetzel. Fragments of the cross, legs and arms of the Apostles, and other similar

commodities were purchased at an extravagant price by princes and by prelates. Which shall we most admire—the cunning and knavery of the sellers, or the superstition and ignorance of the buyers, of these precious articles of commerce? In the words of Mr. Daubuz, "Rome receives all the luxurious wares mentioned in Rev. xviii.; but she has so infatuated the world, that she pays nothing for them but trumpery: her money are her enchantments and sorceries. Her merchants, her superior clergy, engross the real wealth of the world, to bring it to her; and her returns and exportations are paper and bills drawn upon heaven and hell, never to be accepted, however they pass among the common people for payment as if they were of real value."

Of the various explications of the celebrated Number 666, none appears more satisfactory than that which is proposed by Mr. Lowman. He computes this number from the date of the prophetic vision, and considers the result as designating with sufficient exactness the time in which the Papacy received the temporal power, and became the Beast that *rose up out of the sea**.

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* In Potter's 'Interpretation of the Number 666,' edited in 1642, this Number is represented as describing Papal Antichrist with a concurrence of circumstances, which must excite the admiration, though it may fail to produce the conviction of the reader. The application of the numeral letters of different words (of which, however,

CHAPTER XIV.

Conclusion.

I. THUS are several prophecies actually receiving their completion in the world. The Jews, in their wanderings, continue a daily monument of the truth of revelation. Their future restoration is most clearly predicted in the Sacred Writings: but from their present condition they are held in great contempt by all nations, and *trodden under foot.* They have no fixed habitation, are incorporated into no society, and totally discriminated from the rest of mankind reserve to themselves their own rites and customs. Without the privilege of possessing landed inheritance, they want the great source of local attachment. Their wealth principally consists in moveable substance, gems, gold and silver, and other similar property easily convertible into the current coin of the country where they make their temporary

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however, some singular exemplifications occur) affords an uncertain solution.

[Irenæus, and after him others (particularly, Mr. Faber) approve the word Λατεινος, as applied to the Church of Rome. The Editor of this volume trusts he has shown some reason at least for doubting, whether the riddle may not be best, and least suspiciously, solved by the generic name, Αποςατης. See *Wrangham's Works, II. pp.* 401—428.]

residence, so that they are always prepared for departure, and can easily convey to any new abode their accumulated treasures. To use the similitude of the venerable Jeremy Taylor, they are "like oil in a vessel of wine, broken into bubbles, but kept in their own circles; and they shall never be an united people, 'till they are servants of the holy Jesus*."

The elder Buxtorf, in his Tractate on the Jewish Synagogue, informs us that 'the modern Jews seldom apply themselves to the study of the Prophetic Books, and that he had met with many old men among them, who had not read a single Prophet!' Hence they are entire strangers to the real character of the Messiah, and the predictions concerning his advent. If we add to this their ignorance of history and chronology, their adherence to the religion of their

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* ..... Still, though dispersed, distinct
(So God pronounced) by no mild offices
Of gentle sympathy attach'd abroad,
With wealth unfasten'd to an alien soil;
They still articulate Judea's tones,
Still pant in patriot sympathy, and still
The hope of Restoration gilds the gloom
Of present banishment. With brighter hues
Glows the gay vision 'mid their long dark night,
And borrows brilliance from surrounding shade.

(Wrangham's 'Restoration of the Jews,' a Seaton Prize-Poem.)

See, also, Hartley's 'Observations on Man,' p. II. iv. § 2. prop. clxxxii.

ancestors is easily explained. The inference deducible from Buxtorf's remark is, that when once the spirit of inquiry is gone forth, and they begin seriously to examine the writings of their prophets, this darkness will be dispersed, and their conversion may immediately follow.

The number of Jews in and about Constantinople is astonishing. Forty thousand families are reckoned, amounting upon a moderate computation to 200,000 persons. These are employed in various branches of art and commerce, by which they acquire great opulence*. How easily may a strong military force be here collected, when the moment of their restoration approaches! The gracious providence of God will effect this and other important revolutions in his own way, and at his own appointed period. "All the works of the Lord are exceeding good, and whatsoever the Lord commandeth shall be accomplished in due season; and none may say, 'What is this, wherefore is that?' for at time convenient they shall be sought out."

II. The present state of the Christian religion suggests no motives to dispute the commonly received opinion concerning Antichrist. The condition of the monastic orders in France, Spain, and the other popish countries of Europe has been of late truly wretched. Their habitations

* See Habesci's 'Present State of the Ottoman Empire.'

plundered, and their revenues confiscated, they were reduced to the lowest ebb of distress. In this country, however, some of them have found a safe asylum. But the kingdom of Antichrist still exists, as it has long existed. In the Roman hierarchy we observe all the marks of the 'Man of Sin,' which are so particularly specified in the volumes of prophecy. The idols, and pictures, and crosses, and relics of Popery, are still objects of religious adoration. She retains the same corrupt doctrines, and observes the same distinction of meats, and the same abstinence from marriage. She maintains the same claim to miracles*, and professes the same intolerance of heretics. The conduct of the Romanists in Ireland, at the conclusion of the last century, discovered the same bigotry, exciting men as of old to perfidy, massacre, and treason. In short, the present appearance of things tends to confirm in every respect the truth of those prophecies, which regard the latter times. The open avowal of atheism and idolatry, which has disgraced the history of our age, is a melancholy consequence of the corruptions of that superstitious church. "Atheism hath been more prevalent in popish, than in protestant nations. The reason is plain.

* In a church at Paris a box was placed, in 1802, opposite to a cross (for the purpose of receiving charitable contributions) with this inscription: "For the miraculous Cross."

It is the annual spawn, and the natural effect, of the gross superstitions and corrupt manners of the Romish church and court*."

The apocryphal moralist, no negligent observer of human nature, has remarked that *the worshipping of Idols not to be named is the beginning, the cause, and the end of all evil*†. Hence he derives the black catalogue of crimes, which he enumerates in the preceding verses. And St. Paul, in his description of men *given over to a reprobate mind*, attributes their depravity to the same cause. How, indeed, can it be otherwise? A rejection of the worship of the true God must estrange the heart of man from every thing noble and virtuous, and involve the forfeiture of all pretensions to divine grace.

As to the state of Popery in this United Kingdom, it is by no means under depression. It does not flourish, it is true, in it's pristine vigour, or display itself in costly processions. But surely it may be asked without impropriety, 'Whether the Church of Rome has not enlarged the number of her votaries among us, and with her usual

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* Jortin's Sermons, III. 254.—"For some ages before the Reformation, atheism was confined to Italy, and had it's chief residence at Rome.—This atheistical humour among Christians was the spawn of the gross superstitions, and corrupt manners, of the Romish church and court." (*Tillotson's Works, I.* 30.)

† Wisdom, xiv. 27.

exuberance of zeal exerted every art to extend her influence?' When the establishment of that Church is pronounced to be 'venerable;' when it is declared that 'Protestants and Catholics are divided by thin partitions;' when the fabric of her idolatry is dignified with the appellation of 'the majesty of religion;' when it is asserted that 'the Son of Perdition is yet future, and that he shall be neither a Protestant, nor a Papist, Jew, nor Heathen;' when in the sister-island a college has been founded at the national expense for the exclusive education of popish priests, and that with such munificence, that no college in Oxford or Cambridge can boast of a more liberal endowment*—do not all these things argue a diminution of attachment to the real interests of the Church of England? Do they not imply sentiments not very unfavourable to a system of religion, which every genuine Protestant must acknowledge to be truly ANTICHRISTIAN?

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* Out of sixty-nine students in this college, thirty-six are said to have been personally engaged in the late Irish rebellion. A memorable instance of gratitude and loyalty!

A LETTER

TO THE

LORD BISHOP OF ROCHESTER

(Dr. HORSLEY)

ON HIS OPINION CONCERNING

ANTICHRIST.

QUID, MI FILI? NEGAS PAPAM ESSE ANTICHRISTUM?

(York, 1801.)

ADVERTISEMENT.

THE propriety of a remark made in the following letter is confirmed by the authority of an eminent writer among the Protestant Dissenters, who concludes his reflexions on the utility of the Lecture founded by Mr. Boyle by observing, that "amidst all our infidelity there are perhaps more Christians upon conviction, among men of education and knowledge, in this kingdom than in any other nation. In the countries, at least, where Popery prevails, the true nature of revelation is so buried in absurdity and superstition, and the propagation of it's genuine doctrines so cramped by restraint and persecution, that the inhabitants are almost wholly divided into ignorant bigots or determined infidels. This is, happily, not the case in England."

TO THE

LORD BISHOP OF ROCHESTER.

MY LORD,

April 20, 1801.

WHEN I reflect on your Lordship's elevated station in the church, the dignified splendor of your character, and your extraordinary attainments in all the branches of improved literature, I take up the pen with timidity and distrust. Conscious, however, that no improper motive impels me to address your Lordship, I am encouraged to hope that in the remarks, which I venture to suggest, I shall use no other language than that of respect and moderation. To do otherwise, is essentially to hurt the interests of truth.

No small portion of my life has been devoted to the study of the Sacred Writings. They are, literally, to me *sweeter than the honey and the honeycomb.* From a repeated perusal of the prophetic volumes I derive much consolation and joy. They supply me with the strongest arguments in favour of revelation: they impress my mind with a conviction of the truth and divine origin of the Christian religion; a conviction

which nothing can invalidate, nothing can destroy. They tend particularly to establish me in a firm adherence to my Protestant faith, from a full persuasion that the Pope or Church of Rome is the *Antichrist, the Man of Sin, the Son of Perdition, the Lawless One* predicted in Scripture. "On this great principle was the Reformation begun and carried on: on this was the great separation from the Church of Rome conceived and perfected. For, though persecution for opinion would quit those of schism, whom the Church of Rome had driven from her communion; yet, on the principle that she is Antichrist, they not only had a right, but lay under the obligation, to come out of this spiritual Babylon*."

A memorable incident occurs, at an early period, in the separation of the Albigenses from the Church of Rome. They considered the heads and members of this Church as the grand Antichrist, and the Romish Church to be so corrupt in it's doctrine, priesthood, and worship, that it was unlawful to communicate with it. On those grounds they formed distinct societies, under the guidance of pastors who were independent on any foreign jurisdiction.

Hence it excites some degree of surprise to find, that your Lordship does not seem to acknow-

* Warburton's Works, V. 449.

ledge the lineaments of Popery in the prophetic pages of Daniel, St. Paul, and St. John. Whilst Mr. Kett, and almost all the Protestant interpreters of Scripture, intimate the decline and approaching fall of Antichrist; you are fearful that his kingdom is not yet begun, that "*he is still to rise,*" or at least that "*he is only now rising* *."

It would be highly improper to place an implicit confidence in the authority of great names. Yet a modest and diffident inquirer after truth will not deem it an unedifying, or an unpleasing, employment to discover the sentiments of good and well-learned men, on a topic that deserves our most serious attention. Though every page in the ecclesiastical records supplies me with materials, I content myself with the selection of a few instances, as that may probably be objected

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* "I fear I see too clearly *the rise,* instead of *the fall,* of the Antichrist of the West: or rather, I fear I see him rapidly advancing to full stature and ripe age. His rise (strictly speaking, the beginning of the monster) was in the apostolic age. For it were easy to trace the pedigree of French philosophy, Jacobinism, and Bavarian illumination up to the first heresies." (*Bishop Horsley's Letter to Edward King, Esq. p.* 105.)

"That Son of Perdition, who *is to rise* out of an apostasy." (*Ibid. p.* 106.)

"The democracy of apostate France seems to be doing the work of Antichrist *before he comes, and preparing the way before him.*" (Charge to the Clergy of his Diocese, p. 10.)

to me which Tully observes of a certain writer; *utitur in re non dubiâ testibus non necessariis.*

The defection of the Church of Rome from the purity of primitive Christianity did not escape the penetrating eye of Grostete (or Grosted) Bishop of Lincoln, in the thirteenth century. Learned above his contemporaries, he openly asserted that 'the Pope was the Son of Perdition —yea, Antichrist himself'—and that 'he sate in the chair of pestilence.' In his letter to Innocent IV., which is still extant, he expresses his thoughts with an asperity of language not perfectly excusable. The haughty Pontiff, provoked by the undisguised severity of his censures, swore 'by St. Peter and St. Paul that he would make the prelate a mirror of confusion to all the world.' The college of Cardinals, more discreet, diverted him from his rash purpose, and recommended moderation and silence; intimating the certainty of the apostolical prediction, 'that there should be a falling away from the faith.' Grosted, from the fervor of his zeal in maintaining what seemed to him the cause of truth, was distinguished by the appellation of *Romanorum Malleus et Contemptor.* And it must be remembered to his honour, that the Sacred College gave their impartial testimony to his character, by representing him to the Pope as 'a great philosopher skilled in Greek and Roman literature, a sound divine, a preacher

of the gospel to the common people, a lover of chastity, and the avowed enemy of simoniacal fraud.'

The annals of the English history exhibit to us the life and character of a man justly celebrated for the extent of his learning, and the purity of his manners; for his genuine piety, and a complete knowledge of the truths of the gospel. John Wicliff, called by one of our old writers ENGLAND'S MORNING STAR, detected and lamented the notorious abuses, which had crept into the Church. He reproved, with ingenuous freedom, the loose morals of lazy monks and begging friars. He attacked the supremacy of the Bishop of Rome, the infallibility of the Church, and the monstrous doctrine of transubstantiation. He proceeded still farther, by declaring the Pope to be Antichrist: "The last point controversed is, whether the Pope be Antichrist. Which point he proveth verie largely, by comparing his doctrines and manners with Christ's in sundrie places of his works, but chiefly in his book of the Seven Deadly Sinnes; telling us, that 'forasmuch as through his decrees God's hests, by his maundements Christ's commandments, by his decretals Paule's epistles, by his canon law the canonical Scripture was vilified, nullified, utterly defaced and debased (a fault, for which he is bolde to taxe him in sundrie passages of his works) he pronounceth

of him that he is *potissimus Antichristus*, that verie Antichrist*."

This stout champion, and worthy preacher, of God's word ended his days in the retiredness of a country-parsonage, leaving behind him a name endeared to the latest posterity.

In his disciple Lord Cobham, the first martyr of our nobility, we admire all those amiable qualities which add lustre to high birth. When he was admitted to a conversation with his sovereign Henry V. on the subject of his religious tenets, he spoke with respect and veneration, but with a firmness and intrepidity which could result only from the consciousness of his own innocence and rectitude of heart. "I am," said he, "as I have always been, most willing to obey your Majesty as the minister of God, appointed to 'bear the sword of justice for the punishment of evil doers and the protection of those that do well.' To you, therefore (next to my eternal living Judge) I owe my whole obedience, and entirely submit, as I have ever done, to your pleasure my life and all my fortune in this world; and, in all affairs of it whatever, am ready to perform exactly your royal commands: but as to the Pope and spiritual dominion which he claims, I owe him no service that I know of,

* John Wickliffe's 'Conformitie with the now-Church of England,' p. 22.

nor will pay him any. For, as sure as God's word is true, to me it is fully evident that he is *the great Antichrist, the Son of Perdition, the open adversary of God, and the Abomination standing in the Holy Place.*"

What shall I say of Martin Luther, the glory and ornament of the Reformed Religion? In the biographical volume of Melchior Adam, we have a short account of this wonderful man. The aweful dignity of his character, his splendid abilities, the energy of resolution with which he braved the opposition of implacable enemies, his comprehensive mind, his extraordinary temperance, his disinterested conduct*, his blameless life and conversation—all these particulars affix to his opinion an authority almost irresistible. I have often indulged myself in attempting a parallel between St. Paul and Luther. The latter, with that warmth of zeal which animated the Apostle of the Gentiles before his conversion, was the firm friend and advocate of Popery. To use his own words, he was once "a monk, and a most furious Papist." But when the

* Luther's poverty appears from the beginning of his will:—"Lord God, I thank thee, that thou wouldest have me live a poor and indigent person upon earth. I have neither house, nor lands, nor possession, nor money to leave." Luther, in his edition of the Koran in the vulgar tongue, added to it an Admonition against Mahometanism, maintaining that 'not the Turk but the Pope was Antichrist.'

light of day burst upon him, he beheld the gospel in it's native excellence, discerned the dreadful Apostasy which had long disgraced the Western Church, recognised the corruptions of her doctrine and the profligacy of her practice, and published to the world that 'Papal Rome was the residence of Antichrist, of the Man of Sin, and of the Son of Perdition.'

Will it be too ludicrous to relate what is recorded of Bacon, Lord Chancellor of England? Being asked by James I., 'Whether he thought the Pope to be Antichrist?' he wittily answered that, 'if a hue and cry should come after *Antichrist*, which should describe him in those characters by which he is decyphered in the *Bible*, he should certainly apprehend the Pope for him.'

Whitaker, the nephew of Alexander Nowel (the good Dean of St. Paul's) was one of the most accomplished scholars of the age in which he lived. Promoted to the office of Divinity Professor in the University of Cambridge, he presided in the schools with a display of abilities surpassed by none of his predecessors. He combated a whole host of Jesuits, and contended with Bellarmine himself, the bulwark of Popery, but a weak and defenceless enemy when attacked by cool and just argumentation. Sanders, an Englishman, had constructed forty solid demonstrations to prove, that 'the Pope was not

Antichrist.' These were completely confuted by Whitaker; who, with singular skill and perspicuity, exposed the sophistries of his antagonist. He died in 1595.

The venerable Joseph Mede, and the seraphic Dr. Henry More, were shining patterns of Christian humility and piety. Sequestered from the cares of the world, and each in his college-cell preferring the tranquillity of a studious and contemplative life to the parade of worldly greatness, these men were only not illuminated by the spirit of God. They drank deep of the stream of sacred science, and in the volumes of inspiration they beheld the portrait of that Antichristian power, which hath long inhabited the city seated on seven hills.

May I be allowed to recommend to the candidate for theological knowledge the writings of Mede? With all the benignity of parental tenderness he inculcates the lessons of religious instruction. His interpretations of various passages of Scripture discover the most exquisite sagacity. A severe attention to his works would probably have prevented many an extravagant attempt to explain several scriptural prophecies.

> ..... *non est mihi gratior ulla,*
> *Quam sibi quæ MEDI præfixit pagina nomen.*

Your Lordship will excuse this short digression.

The opinion of Dr. William Barlow, Bishop of Lincoln, is unequivocally ascertained from the following quotation:—"But that I may come to the two queries: the first is, whether the Pope be Antichrist? To this I say, 1st, That though it be not much material what my judgement is in this particular, yet I do really believe the Pope to be Antichrist. Some reasons I have given why I think so, in my last pamphlet*; and have endeavoured to show the groundless vanity of Grotius his opinion, who would have Caius Caligula, and Dr. Hammond who would have Simon Magus, be Antichrist. 2. The most learned and pious divines of England, ever since the Reformation (and of foreign Churches too) have been of the same opinion, and judged the Pope to be Antichrist; so Jewell, Raynold, Whitaker, Usher, &c. The translators of our Bible into English, in King James his time, call the Pope that Man of Sin†; and in both our Universities the question, *An Papa sit Antichristus*, was constantly held affirmative, as appears by their questions disputed in their public acts and commencements, which are extant in print. I have heard it so held in Oxon many times,

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* *Brutum Fulmen;* or the Bull of the Pope Pius V. &c. Observations, p. 18.

† See their Epistle to King James, prefixed to the authorised Version.

between the years 1624 and 1633. The first, who publicly denied the Pope to be Antichrist in Oxon, was my late Lord Archbishop Sheldon. The doctor of the chair, Dr. Prideaux, wondering at it said, *Quid, mi filî, negas Papam esse Antichristum?* Sheldon answered, *Etiam nego.* Dr. Prideaux replied, *Profectò multum tibi debet Pontifex Romanus, et nullus dubito quin pileo cardinalitio te donabit.* After this, Dr. Hammond * denied the Pope, and affirmed Simon Magus to be Antichrist. But, which is much more, the Church of England has in her Homilies † confirmed by Acts of Parliament and Convocation subscribed by all the clergy and all graduates in the Universities, declared the Pope to be Antichrist. And then I desire to know, whether they be true and obedient sons of the Church of England, who publicly deny her established doctrine, which they before had publicly subscribed?"

It may be remarked, with respect to Dr. Sheldon, that we cannot precisely discover the sentiments of a disputant, when engaged in performing a scholastic exercise. He is equally prepared to defend either side of the question.

* In his Paraphrase and Annotations on 2 Thess. ii. 3, 4.; and in his book against Blondell.

† See our Homilies, anno 1633, p. 38, of the First Part, and the Homily 'against the Peril of Idolatry and Superstition,' in the Second, pp. 11, 12.

In the English Homilies, the Pope is announced to be no other than Antichrist. If it be asked, Whether those, who deny the truth of this proposition, can subscribe the thirty-fifth article of our Church, in which it is expressly written that "the two books of Homilies contain a godly and wholesome doctrine"? no better answer can be given than that of Bishop Burnet, with regard to those who do not impute idolatry to the Church of Rome: "If any have such favourable thoughts of that Church, they are bound not to sign this article, but to declare against it *."

To the names of those individuals, whom I have already mentioned, may be added a numerous phalanx, consisting of the most respectable writers among the Protestants both at home and abroad. They invariably assented to the great principle of separation from the Church of Rome, that 'the Pope, and the Pope alone, was Antichrist.'

Prophecies and miracles afford the most clear and direct proofs of the truth of revelation. Hence the patrons of infidelity have uniformly exerted themselves in their endeavours to explode both. Thus the predictions concerning Antichrist are held up to contempt by the compilers of the

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* Burnet on the thirty-fifth Article.

'Encyclopedie'*; those baneful volumes, which inculcate only lessons of irreligion and atheism. This is perfectly consistent with the nature of a work, composed for such a purpose. Nothing can tend more to accomplish that object, than to depreciate the arguments afforded by the completion of prophecy in support of the divine authority of the Bible.

Will your Lordship's indulgence permit me to offer my observations upon some passages in the Charge delivered to the Clergy of your Diocese in the year 1800, and published at their request? Your Lordship seems inclined to fix the habitation of Antichrist, or at least of his precursor, not in Rome but in France.

"*The Democracy of apostate France seems indeed, in many particulars, to be doing the work of*

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* M. d'Alembert, speaking of a public inscription at Geneva in which the Pope is called Antichrist, animadverts on this disgrace of that Protestant people, and kindly suggests to them what their improved sentiments and language should be on that subject: '*As for the Catholics* (says he, very gravely) *the Pope is regarded by them as the head of the true Church: by sage and moderate Protestants he is seen in the light of a sovereign prince, whom they respect, though they do not obey him: but, in an age like this,* HE IS NO LONGER ANTICHRIST IN THE OPINION OF ANY BOBY.' (Encyclopedie, Art. GENEVE.) Hurd's Sermons at Warburton's Lecture, p. 244. n.

Antichrist before he comes, and preparing his way before him *."

Various are the views, in which the French Revolution has been surveyed. A celebrated statesman is said to have pronounced it "the most stupendous edifice of liberty, which had been erected on the foundations of human integrity in any time or country." An acute observer of mankind has expressed his opinion, that it will procure to the French nation three blessings; "the trial by jury, an Habeas Corpus act, and the incorrupt administration of justice †." These blessings have, however, been hitherto withheld. Few perhaps will be apt to believe that stability will attend a republic, conducted by men who are described as living in an open avowal of atheism and infidelity. Yet the circumstance of things may not always wear so unfavourable an aspect. A real change in the manners and deportment of this powerful people may, in due season, be effected. When the designs of Providence are accomplished, in the punishment of their national sins, may not a brighter prospect arise? may not the order of society be restored? may not good and wise laws be enacted? may not the ferocity of domestic dissension and the horrors of foreign war be terminated by pros-

* Charge, p. 10.

† Bishop of Landaff's Charge to his Clergy in 1791, p. 4.

perity, freedom, and peace? The gloom of anarchy, is, in some measure, already dispersed: the eternal hatred against kings and kingly government, which they once solemnly professed, is now extinguished, and we see them united in bonds of alliance with the sceptered rulers of the earth: the fascinating sounds of 'Liberty and Equality' are no longer heard: the exterminating principle of scattering desolation throughout the world seems to be discarded.

Are we not furnished with a similar precedent, in our own country? If we except the dire acts of murther, which disgraced the annals of the French nation in the beginning of their commotions, a scene equally dreadful presented itself to our ancestors in the middle of the seventeenth century. What a complicated variety of affliction was then experienced! Three kingdoms overturned and broken in pieces, the very fragments of all legal government buried in ruins, the murther of one prince, the banishment of another, the Church overthrown and her foundations rooted up, her clergy persecuted with relentless fury, the sacred ordinances despised, monarchy abjured, and all the privileges of Parliament subverted (while, instead of a commonwealth, a regicide tyrant chastised his fellow-citizens not with whips, but with scorpions) the apostasy of the whole nation from their religion and allegiance; the people, under pretence

of a love of law and liberty, furiously hurried into actions introducing atheism and dissolving all the elements of Christianity, cancelling all the obligations and destroying the very foundations of morality! The fanatic preachers of the times made the transactions of the three kingdoms to be the clear completion of prophecy, an edifying comment on the Apocalypse, under the guidance of providential dispensations.

But a fairer scene was not very remote: the crown was restored to the exiled monarch without an ally, without assistance, and without hope; the sacred authority of the laws was revived, and the due administration of justice by wise and able men was uniformly re-established—the Church gradually arose into it's ancient form and beauty; the Bishops, by their prudence and moderation, conciliated the minds of the people—in short, to the utmost violence and confusion a wonderful serenity succeeded.

"*The new Government* [of France] *had no sooner renounced the faith, than they proceeded to a malignant persecution of it; and they used their utmost endeavours to excite similar persecutions, and an equal hatred of the clergy, in other countries* *."

It is impossible to suppose that Popery, with all it's impurities, should be distinguished in the

* Charge, ib.

last year of the eighteenth century by the appellation of '*the Faith.*' It's doctrines imply an *apostasy from the Faith*, which has long since taken place; an apostasy exactly similar to that which St. Paul describes, when he intimates the plain language of the Spirit, that *in the latter times some shall depart from the Faith.* The French government are said to have abjured their established religion; whose doctrine (according to the Church of England) was ignorance, whose worship was idolatry, and whose discipline was cruelty. The compilers of our Homilies have not disguised their sentiments upon this subject; they have declared the Church of Rome to be "guilty of the same idolatry, or worse, than was among the Gentiles." Surely, my Lord, 'the Faith' cannot have it's abode in that Church, whose revolt is so graphically depicted by Daniel in his Prophecies, by St. Paul in his Epistles, and by St. John in the Apocalypse. I should thrust my sickle too far into another man's harvest, to attempt an elucidation of this point. It has already been done, with consummate ability, by our most eminent writers; by Mr. Mede and Dr. Henry More, by Burnet and Tillotson, by Chandler and Benson, by Hurd and Halifax, by Daubuz and Sir Isaac Newton; by many, in short, deservedly admired for their superior talents, their genuine piety, and their extensive erudition.

In your Lordship's Discourse on the Thirtieth of January, 1793, it is asserted, that with Popery and Protestantism "*the difference is wide in points of doctrine, discipline, and external rites.*" The difference is, indeed, very wide. Yet Mr. Berington, the author of 'the State and Behaviour of English Catholics, from the Reformation to the year 1780,' has more than once intimated, how thin the partition is which separates them. But they are divided by a wall of adamant. They differ not merely in some particular doctrines, in discipline, and in external rites, but essentially; as light from darkness, and truth from error. They are as far removed from each other, as the East is from the West. The crooked policy of subtile statesmen may overlook this difference, and disregard the interests of genuine Christianity. But it is the duty of the ministers of the Gospel, not concealing the words of truth, in a spirit of candour and benevolence to hold out the prophecies—those prophecies, which every day receive fresh accessions of light and strength, and which could be dictated only by HIM whose knowledge is infinite; to portray the excellency of our own church; in short, to guard the common people against the insidious assaults of *men who lie in wait to deceive,* to preserve them from the attacks of Gallic infidelity and scepticism on one hand, and of Antichristian superstition and bigotry on the other. The times are critical:

they are big with danger. Every effort is requisite to ward off the impending ruin.

"*We have seen them anticipating the work of Daniel's wilful King, by remarkably changing times and laws* *."

Your Lordship, from an inattention which every reader will cheerfully excuse, has blended together the descriptions of 'the Little Horn' in Dan. vii. 25., and of the King *who shall do according to his will* (or, as you term him, "the wilful King") in Dan. xi. 36. It is predicated of the personage represented by the Little Horn, that he *shall think to change times and laws:* but 'the wilful King' is not characterised as forming any such design.

Now the change of time, if taken literally, is not improperly applied to the Roman Pontiff; and much less so, if with Mr. Mede we consider the phrase as oriental, to express plenary power. *Times* denote things done in time, whereby the times are altered; such are the alterations of states and governments. According to which, it is said of God, Dan. xi. 21., that *he changeth times and seasons; he removeth kings, and setteth up kings.* Mr. Wintle thus translates the passage; "and shall presume to alter appointed seasons, or solemnities, and the law." The former

* Charge, ib.

term he supposes to refer to the positive, and the latter to the moral, duties of religion; observing that the precepts and institutes of both sorts have been often over-ruled, and changed, by the authority of different Pontiffs.

"*They gave their calendar a form entirely new, on purpose to obliterate the memory of the Festivals of the Church* *."

Fanaticism pursued the same plan, in this island, in the middle of the seventeenth century. In 1647, the House of Commons, in order to accomplish their blessed Reformation, passed an ordinance for the recreation of scholars, apprentices, and servants; in which they abrogated the ancient festivals of the Nativity of our blessed Saviour, Easter, Whitsuntide, and all other holydays: while some of the sectaries pronounced the Sabbath to be unnecessary, as being Jewish and merely ceremonial.

"*They openly renounce the first principles of morality* †."

Is not this actually the case in the system of Popery? Are not all the restraints of virtue dissolved by the two doctrines adopted in that system, the doctrine of probability, and the doc-

* Charge, ib. † Charge, p. 10.

trine of good intention? Add to these the maxims of equivocating, and using mental reservation. What sense of Christian duty can operate, what bond of obligation can avail, among those to whom it is declared by an authority by them deemed infallible, that "all engagements are utterly null and void from the beginning, whenever they are prejudicial in any manner and in the least degree to the Catholic Faith, the salvation of souls, or to any rights of the Church whatsoever; even though such engagements have been often ratified and confirmed by oath *."

"*They use no discretion in the pleasures of women; dishonouring, not merely by the gallantries of private life, but even by their laws, the holy institution of marriage* †."

I am inclined to doubt the propriety of your Lordship's translation of Dan. xi. 39. None of the versions, which I have consulted, accord with it, unless the Vulgate may be thus interpreted. The passage may be rendered, "he shall have no regard to the desire of wives," to the conjugal affection. This explication corresponds with the character of the same personage presignified by

* Clementis XI. Pont. Max. Epistolæ et Brevia, p. 189. Fol. Romæ, 1724.

† Charge, pp. 10, 11.

St. Paul, *forbidding to marry*, and perfectly agrees with that injunction of celibacy which is imposed upon the Romish clergy *. The word נשים not unfrequently denotes married women, and thus it may be understood in 2 Sam. i. 26; *Thy love to me was wonderful, passing the love of wives toward their husbands.*

But if your interpretation should be right, which I can with difficulty admit, the character is as applicable to the sensuality of Mahometanism, or to the looseness of morals for many ages tolerated in Catholic countries, as to the criminal excesses which have dishonoured the regicide republic of France. What a dismal picture is drawn of the state of Rome by the congregation of Cardinals and Bishops, who formed a design for reformation at the command of Paul III.? Modesty commands me to throw a veil over those deeds of indecency and immorality, with which the history of Papal Rome is contaminated.

" *The more effectually to wean men from Christianity, they have introduced something like*

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* A remarkable instance of the exertion of papal authority in cancelling this prohibition occurs in the life of Bossuet, the celebrated Bishop of Meaux, who had a dispensation from the Pope to marry. This dispensation was verified before the parliament of Paris, who adjudged the Bishop's estate to his wife and children, and allowed them to be legitimate. (*Carte's History of England.*)

the old pagan idolatry; much of the pomp, and lasciviousness, of it's rites *."

Is not the old pagan idolatry exhibited in more lively colours in Papal Rome, and in the countries subject to her jurisdiction? Whether this arises from the same spirit of superstition operating in similar circumstances, or the latter idolatry was derived from the former, I leave to others to determine. The fact of their mutual conformity is certain. "Whatever triumphs Christianity may formerly have gained, Paganism in all Catholic countries is now entirely revenged. She triumphed in her turn from the moment she established herself in the form of Popery. Concealed under this drapery, she presides in the very tabernacle and sanctuary of Christians, and is worshipped sitting between the horns of the altar. When you enter a Roman catholic apostolic papistical Christian temple, at your first view you see that all is pagan †."

If the description of Antichrist be taken from his resemblance to ancient or pagan Rome, where is that resemblance found more striking than in Papal Rome? In other words, are not Paganism and Popery so exactly analogous in every respect, that the first may be considered as the genuine prototype of the latter?

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* Charge, p. 11.

† Clarke's Letters on the Spanish Nation, p. 11.

Of the carnage perpetrated in France by democratic cruelty, a parallel is found in the proscriptions of ancient Rome. The pages of Popish history are polluted with many a dismal narrative of massacres scarcely surpassed by the fury of Gallic ferocity.

Few traces of heathenish idolatry are perceptible in this advanced period of the French revolution. In the first effervescence of popular tumults, amidst the wild sallies of intemperate phrensy when all order was abolished, when human and divine laws were trampled under foot, when a profane comedian dared publicly to deny the existence of the Supreme Being while a clan of lawless school-boys insolently proclaimed their detestation of his divine power and wisdom, when the song of the Marseillois was substituted in the place of Te Deum, when homage was paid to a courtesan assuming the dress and denomination of the Goddess of Liberty, when a temple was consecrated to philosophy, and reason was honoured with divine worship—when, I say, all these strange excesses of impiety prevailed, they were received with the applauses of republican savages. But these days of lunacy are past. What the future state of religion may be in those extensive districts, it is not easy to conjecture *. The interposition

* "The blow, which has been levelled by the French philospohers against Christianity, may under God's providence be a mean

of Divine Providence will accomplish it's own great purposes in due season.

"*In their constitution they affect to imitate the form of the old Roman republic, restoring the power and the titles of the principal magistrates in the different departments* *."

From this passage we might obviously infer, that the ancent Roman and the modern French republics bore the same resemblance to each other, as the sisters in Virgil:

.....Facies non.....una,
Nec diversa tamen, qualem decet esse sororum.

Our knowledge of the present internal state of France is extremely imperfect. Yet, scanty as it is, few traits of the Republic of ancient Rome are discernible. If we except the names of Consul, Tribune, and Conservatory Senate (and we must be children indeed, to be seduced by the mere sound of words) what feature of similitude is it possible to remark? In vain do I look for the distinction of plebeians and patricians, or the superlatively-wise admixture of the regal, aristocratic, and democratic powers. I observe not the venerable aspect of a Roman senate, the aweful

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mean of purifying the religion of his Son." (*Bishop of Llandaff's Charge to his Clergy, in* 1798, *p.* 30.)

* Charge, ib.

severity of the censors, the majesty of the people receiving the tributary homage of conquered nations, the interposition of Tribunes to defend the privileges of a Roman citizen, the annual election of good and brave men to the highest honours of the state, or the sacred character of Pontiffs and Augurs.

"*The countries against which their arms have been turned, either in the West or in the East, have been principally those which formed the body of the Roman empire**."

Syria and Egypt, the countries of the East to which the French have carried the horrors of unprovoked war, are certainly comprised within the bounds of the ancient empire of Rome. The extent of her dominion was confounded, by her poets and her orators, with that of the globe itself. But, in the prophetic volume of Daniel, this language is used with more restriction. The four great kingdoms of the world are there represented by the four distinct parts of a colossal statue, or by four different beasts, all of which still continue to exist, though they do not all exercise imperial sway.

I. The Babylonian empire, represented by the golden head of the image, and by the lion with

* Charge, ib.

the wings of an eagle, includes the nations of Chaldea and Assyria.

II. The Medo-Persian empire, prefigured by the silver breast and arms of the image, and by the beast that bears the semblance of a bear with three ribs in it's mouth, comprehends the countries of Media and Persia.

III. The brazen belly and thighs of the image, and the beast with four heads and four wings like a leopard, designate the Macedonian empire, which is limited to the kingdoms of Macedon, Greece, Thrace, Asia Minor, Syria, and Egypt.

IV. The Roman empire, prefigured by the iron legs of the image with the feet part of iron and part of clay, and by the nameless beast strong and terrible, contains the kingdoms of Europe on this side Greece. According to this description, Syria and Egypt are not to be considered as parts of the ancient Roman empire*; and, therefore, your Lordship's observation will not apply. From this view of the subject, which is strictly con-

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* Sir Isaac Newton's Observations on the Prophecy of Daniel, pp. 31, 32. Bishop Newton's Works, I. 256. *As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time.* Dan. vii. 12. And therefore all the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldæa and Assyria are still the first beast; those of Media and Persia are still the second; those of Macedon, Greece, and Thrace, Asia Minor, Syria, and Egypt are still the third; and those of Europe on this side Greece are still the fourth.

sistent with the language of the greatly-beloved prophet, it is concluded that Antichrist (adumbrated by 'the Little Horn,' Dan. vii.) is to arise among the ten kingdoms of the Roman empire, and consequently that he is not to appear in the East; not to come from Babylon; and that Egypt, Lybia, and Ethiopia are not the three kingdoms which are to fall before him, because they constitute no part of the fourth empire.

"*Insomuch that in this odious French republic aping the manners, grasping the dominion, speaking to friends and enemies in the high vaunting language of ancient Rome, we seem to behold the dreadful Apocalyptic Beast, which at the time of the desolation of the pagan whore exhibited in vision to St. John had been, but was not, but was to be again—we seem, I say, to behold in the French republic this dreadful monster, beginning to rise in it's ancient form out of the raging sea of anarchy and irreligion**."

Of the similitude, which subsists between the manners of the French nation and those of the ancient Romans, I am not competent to determine.

The haughty language of victory insolently menacing defeat and ruin to the nations around,

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* Charge, ib.

an avidity for domination, and an ambition to subjugate distant lands—these are affections common to most states, and are indiscriminately applicable to the Babylonian, the Persian, the Macedonian, and the Roman conquerors. In modern times, this lust of power dares to violate the most solemn treaties, and to infringe the most sacred obligations. The partition of Poland in the last century affords a melancholy proof of the contempt, with which the rules of justice are treated by the governors of the earth. States are not unlike to private persons: they are both equally eager upon all occasions to increase their property, and to extend their influence.

It will not be contended, that the efforts of philosophism and infidelity are exerted only against the superstition and the errors of Popery. The labours of Voltaire, Condorcet, D'Alembert, and the sophists and Illuminati of Germany had a more arduous aim in view. Their design was, no doubt, to destroy the noble fabric of Christianity, to eradicate the belief of a future state, to extirpate every sentiment of religious and moral obligation from among mankind, and thus to bereave us of all the hopes and consolations which the gospel affords. But perhaps the origin, and increase, of this monstrous infidelity may be justly imputed to that system of doctrinal and practical corruption, which has been introduced into the Church of Rome. At

least, we may remark, that in this apostate Church there want not temptations and principles of irreligion and atheism. Such was the opinion of the admirable Mr. Chillingworth, than whom no one has with more address discomfited the whole host of Popish sophistry. "Is it not probable," for instance, "that the doctrine of transubstantiation has led many to adopt the resolution of Averives? *Quandoquidem Christiani comedunt quod adorant, sit Anima mea cum Philosophis!*" It was observed to me by a learned friend, long before the commencement of the French revolution, that "in Popish countries those who have any freedom of thought at all, churchmen and laity, and were not the passive slaves of ecclesiastical imposition, were rank infidels; and, supposing their national establishment to hold out a true representation of Christianity, the reason of their infidelity was unanswerable, that God could not be the author of an absurd religion*.

I have only to observe, that a Protestant of the Church of England, accustomed to it's charming simplicity of worship, can entertain

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* "The errors of the Church of Rome have alway appeared to me a prolific source of infidelity."—*Bishop of Landaff's Charge to his Clergy, in* 1798, *p.* 30. Of the tendency of Popery to produce atheism and infidelity, *see the Preface to Chillingworth's Works, pp.* 7, 8. *Tillotson's Sermons, I.* 39. *III.* 170., *and Warburton's Works, V.* 209.

no idea of the dreadful effects of idolatry on the human mind. But to those who have had a larger sphere of observation, by living in a country full of idolatrous inhabitants, it's malignant influence is thoroughly known. They consider it as a sin of no mean stature, the principal crime of mankind, the cause of God's judgement or displeasure, the first and last of evils. Lactantius denominates it, "an inexpiable wickedness." It is a maxim incontrovertibly true, that the legal establishment of idolatry will always suppress and at length extinguish true religion, and of course extend the baneful contagion of impiety and immorality of every kind. St. John had no doubt a presentiment of the nature of that apostasy, which was to prevail *in the latter days.* Hence he concludes his first epistle with the salutary admonition: *Little children, keep yourselves from Idols.*

Your Lordship's description of Antichrist is truly terrific. It conveys to us the portrait of a monster,

> Abominable, unutterable, and worse
> Than fables yet have feign'd or fear conceived,
> Gorgons, and Hydras, and Chymæras dire.

In your Letter to Mr. King, it is asserted that,

"*Now we see the adolescence of that Man of Sin, or rather of Lawlessness, who is to throw off all the restraints of religion, morality, and*

custom, and undo the bands of civil society; that Son of Perdition, who is to rise out of an apostasy—not a constructive apostasy; never understood to be such, by those to whom the guilt has been imputed, but an open undisguised apostasy—that Son of Perdition, who shall neither be a Protestant, nor a Papist; neither Christian, Jew, nor Heathen; who shall worship neither God, Angel, nor Saint; who will neither supplicate the invisible Majesty of Heaven, nor fall down before an idol. He will magnify himself against every thing that is called God, or is worshipped; and with a bold flight of impiety, soaring far above his precursors and types, the Sennacheribs, the Nebuchadnezzars, the Antiochuses, and the heathen Emperors, will claim divine honours to himself exclusively, and consecrate an image of himself."*

But is this portrait correspondent with that, which we find in the prophetic volumes of Scripture? Is it there intimated to us, that he 'will worship neither God, angel, nor saint;' that he 'will not fall down before an idol;' that he 'will consecrate an image of himself?'

The Antichristian power discovers itself by the exertion and display of all those distinct acts, which are named in the prophetic writings. It

* Bishop Horsley's Letter to Edward King, Esq. p. 106.

will be easy to enumerate the marks, or characteristic traits, which are specified in those writings; a previous observation being made, that by 'the Little Horn' in Dan. v. 11, 8., the King that doth according to his will, Dan. xi. 36. the Man of Sin, the Lawless One, the Son of Perdition, 2 Thess. xi. 3—5. and the Apocalyptic Beast with seven heads and ten horns, Rev. xiii. 1—10. Antichrist is prefigured. One, two, or three traits are not to be selected, with an omission of the rest: they must be all brought forth to view. As far as I can collect from the scriptural character of Antichrist, the following marks must expressly distinguish him: if one of them be wanting, the resemblance is destroyed, and we must have recourse to another original.

SCRIPTURAL MARKS OF ANTICHRIST.

I. On the dissolution of the fourth or Roman empire into ten kingdoms, another King is to arise.

II. He is to be a Roman power, or to be within the limits of the Roman empire.

III. His seat, or throne, is the city of Rome itself.

IV. His seat is the city of Papal, not of Pagan, Rome.

V. His power shall be great over all kindreds, tongues, and nations.

VI. He is to subdue three kings or three horns, who are said to be plucked up before him by the roots, or to fall before him.

VII. He shall be diverse from the first kings; not merely a temporal or civil power, but a spiritual or ecclesiastical power.

VIII. Persecution and intolerance mark his disposition. He shall make war with the Saints, and prevail against them, and wear out the Saints of the Most High.

IX. He shall depart, or fall away, from the faith.

X. He hath a mouth speaking great things, great words against the Most High, marvellous things against the God of gods.

XI. He shall exalt himself, and magnify himself, above every God—above all that is called God, or worshipped.

XII. He shall be an idolatrous power.

XIII. He shall cause the propagators of idolatry to have great influence and jurisdiction in the world.

XIV. He claims divine honours, exercising the power of changing times and seasons, and of forgiving sins. This is a bold invasion of the prerogative of God.

XV. He observes, and injoins, a distinction of meats.

XVI. He shall not regard the desire of women, or rather the affection of wives; forbidding to marry.

XVII. His coming is with all power, and signs, and lying wonders.

XVIII. He shall be arbitrary and despotic, doing according to his will, the Lawless One.

XIX. His dominion is to be consumed, and gradually destroyed.

XX. The duration of his dominion is limited to the term of twelve hundred and sixty years.

To a reader conversant in the subject it would be unnecessary to point out the several passages of Scripture, in which these marks of Antichrist are found. And the propriety of applying them to the Roman pontiff is fully illustrated in the writings of Mede, Dr. Henry More, Lloyd, Stillingfleet, Sir Isaac Newton, Bishop Newton, Warburton, Hurd, Lowman, Daubuz, Chandler, Hallifax, Benson, and Macknight. With these many others might be named: as, among the modern interpreters of the prophecies, "there is scarcely one who hath not made some discovery worth knowing."

It is a consoling reflexion to me, and I trust equally so to every true son of the Church of England, that the system adopted by Protestants concerning the rise, decline, and future fall of Antichrist is not vague and indeterminate; but firm as the rock of truth, being constructed on the best foundation, the authority of the word of God. It has uniformly derived support from the harmonising testimony of succeeding ages; while the various hypotheses of Grotius, and Ham-

mond, and Le Clerc, and Whitby, and Dathe, and all the Popish writers will not bear the test of serious disquisition. The sentiments of the English clergy will, I doubt not, ever coincide with those of Dr. Balguy, the friend of Warburton and Hurd, that "Popery is little better than a refined species of Paganism; and that, so far as this extends, the Gospel has failed of it's genuine effect, and left men as it found them, polytheists and idolaters."

I am, &c.

APPENDIX.

The Rev. HENRY ZOUCH.

I.

These two learned and affectionate brothers appear to have corresponded in Latin in the early part of their lives. Copies of three Letters, in Dr. Zouch's hand-writing, but sent (as it may be inferred from the *animus paternus* pervading them) from the elder to the younger, are here subjoined.

I.

Gratulor tibi, mi Frater dilecte, quòd in florentissimâ istâ Musarum sede, Britanniæ nostræ gloriâ, jam collocaris; et quoniam nihil mihi antiquius, nihil magis in votis habeo, quàm ut in Almam Matrem filium te pium gratumque ostendas, et (quod caput est omnium) ut vir bonus evadas, mihi condonabis si paucula quædam, observatu orsan digna, indigitare suscipiam. Nec tamen aliquid novi, vel antè non dicti, desideres: quodcunque verò in medium proferam, nullâ licèt arte limatum, nec Classicorum amœnitatibus instructum, id tamen omne fraterni amoris testimonium interpreteris volo. Sed quid diutiùs in limine moror?

A Jove principium—*dictum sanè tritum et*

pervulgatum, aureum tamen et vel Christiano dignum! Parùm enim mihi crede, parùm prosunt liberalissima studia, et maximarum rerum intima cognitio, nisi ipsam agendi normam dirigat mentisque habitudinem effingat Religio. Multos tamen reperies (sed in celeberrimo isto literarum emporio paucissimos, uti spero) qui sacrosanctæ nostræ Religionis præcepta tanquam aniles sacerdotum fabellas, vel astuta politicorum figmenta, jocis salibusque subsannare solent; qui adversus Sacrarum Scripturarum fidem tam acritèr tamque animosè contendunt, ac pro aris focisque digladiarentur. At quoniam te semper in virtutem cereum novi, nullus dubito quin saluberrima ista monita, quæ à primâ lanugine tibi sint incocta, in vitâ moribusque jam exprimere velis. Propositi igitur boni te obstinatè tenacem ne deterreant pravarum opinionum gloriosi jactantesque patroni; nec te commoveant insipientes illi liberæ solutæque cogitationis fautores, qui incerto tremuloque Naturæ lumine ducuntur. Quid enim mirum, si è recto tramite deflectant, et inter spinas dumetaque errabundi et palpantes in æternum vagentur? Quanto meliùs ille, qui in isto vitæ curriculo constanter insistit, quod de Cœlo delapsum præmonstrat Evangelium; lex ista sacrata quæ, Apocalypticæ ad instar mulieris, ipso quasi sole vestitur! Sed calamum meum in præsenti cohibebo, Deum Opt. Max. comprecatus, ut te quam diutissimè sanum incolumemque conservet.

II.

Notulas istas breves, quas nuper misi, à te probari vehementer gaudeo. Et quoniam voluntati tuæ satisfacere cupio, alias jam habes, eas quidem festinantèr et sine ordine congestas. Si tamen aliquid mihi scripsisse contigerit, quod vel paulùm modò tibi prodesse possit, de styli elegantiâ haud sollicitum me operæ insumptæ nunquam pœnitebit.

Eò instituuntur Academiæ, ut artes ingenuæ bonique mores excoli possint, ut prœmiis honoribusque allecti Juvenes ad doctrinam arripiendam excitentur. Quid ergò de illis existimandum putas, qui in Almæ Nutricis gremio excepti vel desidiæ vel voluptatibus ex professo indulgent, et doctrinam planè omnem aspernari et respuere videntur? Et hujuscemodi est nugatoria ista ex recentioribus *philosophorum natio, turba sanè* Peripatetica, *qui huc et illuc cursitantes, novitatis avidi, nunc in publicis Academiæ spatiis, nunc in equorum stabulis, nunc etiam in ipsis Bibliopoliis otiosi conspiciuntur. Hæccine tandem est vivendi ratio, quæ Academicum, quæ virum liberaliter educatum commendat! Sed quàm levis tota sit et futilis, nihil necesse est ostendere. Nec minori vituperio notandi sunt homunciones isti molles bellulique, qui studendi tædium ægrè ferentes choros virgineos frequentant, qui fidi muliercularum satellites non nisi in ipsis deliciarum militant castris. Et è contra miseri, immò mise-*

rimi sunt juvenes illi, qui conviviis compotationibusque nocturnis nimiùm indulgendo et corporis et animi vires elidunt; quorum haustus veluti Circæi, facetiis intempestivis colloquiisque spurcissimis attemperati, bonos mores virtutemque omnem pungunt fodicantque. Nolo tamen ut, Cynicorum monachorumve more, omnes hominum conventus aufugias, et in umbratili prorsus vitâ delitescas. Familiares isti congressus et generoso et Academico apprimè sunt digni, in quibus doctissimi gravissimique sermones festivitatibus etiam salibusque urbanis condîti agitari solent.

Et præterea magis magisque quotidie increbuit prava ista chartis pictis ludendi consuetudo, quæ ex aulis urbibusque etiam in ipsa literarum domicilia sensim irrepsit. Quid de hâc re senserint providi venerandique majores nostri, satis evincunt institutæ Cantabrigiæ leges, quibus insuper boni omnes sapientesque uno consensu adstipulantur.

Hisce prælibatis, mi Frater, quid prohibet quin iterum atque iterum te obtester, ut tibi ipse caveas? Gubernatori in oceanum immensum cautibusque consertum navem solventi maximè est invigilandum, ne dum Scyllam vitare cupiat, in ipsam Charybdim incidat. Sed vagatur nimis epistola; et hæc quidem hactenùs.

Sum semperque ero

Frater tui amantissimus, &c.

15° *Kal. Jan.*

III.

Quandoquidem in Album Academicorum solenniter jam sis relatus, quid æquius excogitari potest quàm ut legibus istis, quibus parere arctiori sacramenti vinculo teneris, pro virili et in omnibus te morigerum præstes? Atque o utinam studiosè adeò et decenter te componas, ut Academia nullis jactata procellis portum semper hospitalem præbeat! At (proh dolor!) ingruentium istorum malorum colluvies, quæ Britanniam hanc nostram afflictam et gemebundam diu vexavit, quasi viribus conjunctis reipublicæ jam minitat ruinam! Nemo enim in rebus politicis adeò est hospes quin, si temporum rationem in quibus versamur attentius perpendeat, in deterius prolapsos hominum mores, liberiùs quàm par sit vivere et sentire omnes, virtutem publicam ferè evanidam, pietatemque erga Deum rerumque sacrarum reverentiam languescere et delumbari abundè defleat. Hinc conscribillatores nequissimi non impunè tantùm, sed etiam plausibus, excipiuntur. Luxuries intoleranda, levitasque plusquam fœminea non modò supremam hominum sortem, sed infimum etiam vulgus occupavit. Artibus ineptiisque Galliæ penitùs infecti, quid mirum si armis ejus victi succumbamus? Sed meliora et feliciora tempora patriæ nostræ ominari liceat, sint modò homines frugi, diligentes, incorrupti, religiosi; præcipuè illi, qui reipublicæ clavum tenent, qui militibus nostris navibusque præsunt, qui in

subselliis forensibus leges administrant. Sed de hisce satis superque dictum est.

Ne à proposito meo aberrare videar, quibus non suppliciis coërcendi sunt juvenes isti præcoces et præfervidi, qui è pædagogorum tutelâ tanquam è carcere evolantes observantiam istam, quam socii præsidesque jure vendicant, velut infra se positam contemnunt? Qui injecta libertati ab Academiâ fræna eò usque laxant, donec in licentiam erumpant? In perniciem suorum feruntur, dedecusque famosum et familiæ et Academiæ inurunt. Et ejusmodi haud rarò sunt isti, qui lautum patrimonium amplasque facultates jactant.—Sed impræsentiarum plura dicere non vacat. Vale.

To these may be subjoined his Verses on the Peace of 1748.

I.

THE Muse essays her tender wing,
Unus'd to soar, unskill'd to sing:
Britons, attend, with rising hopes possest,
While peaceful prospects dawn in every breast.
Ye sons of Phœbus, strike the lyre;
Let the glad theme
Your souls inflame,
And catch from heart to heart poetic fire.

II.

In boundless raptures dare to swell,
And on the pleasing subject dwell.
Hail, sacred Freedom! which the gods bestow
To season blessings, and to soften woe:
With thee our martial youth inspired,
Sought from afar
The dreadful war,
And crowds on crowds triumphantly expired.

III.

Again with fresh-born vigour smile,
And bless thy favourite happy isle.
'Tis done—Britannia (freed from dire alarms,
The din of conquest and the noise of arms)
Thy patriot sons shall bleed no more:
To them 'tis given
(Indulgent Heaven!)*
To reap the blessings of their native shore.

IV.

Let every Briton hence enjoy
The genial hours in manly joy!
Adieu for ever to the martial strife:
Enjoy the sweet prerogative of life.
For balmy Peace, with liberal hand,
From every shore
Collects her store,
And spreads diffusive blessings o'er the land.

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* As a proof of Dr. Zouch's almost filial interest in whatever related to Mr. H. Z., it may be remarked, that he has added in the margin at this place the following various reading:

Indulgent Heaven
To them has given, &c.

V.

And whilst the growing years impart
Fresh joys to every grateful heart,
Britannia, rise in all thy gallant pride:
See thy tall ships triumphant stem the tide;
And, as they cut the watery way,
From pole to pole
Their thunders roll,
And all the naval world due homage pay.

VI.

Would some kind god my breast inspire
With Milton's rage or Pindar's fire,
In bolder strains my humble Muse should rise,
And lift my country to it's native skies:
Her praise through ages I'd prolong,
While silver Thames
Shall roll his streams,
Example great and theme of endless song.

VII.

Fair Freedom's golden reign I'd praise,
And twine the olive with the bays:
Great Cæsar's deeds should in my numbers shine,
Swell every page and glow in every line.
In full proportion could my lay
But boldly trace
Each royal grace,
Cato might yield and Brutus' self obey.

VIII.

But stop, my Muse, nor dare to soar
To heights thou never trodd'st before:
Enough—great Janus, turn thy younger face,
View the long records of the Brunswick race;

See future heroes spring to light—
Say, happy isle,
What pleasures smile,
What rising glories crowd upon the sight!

IX.

Thus, when Æneas view'd his race,
And saw the bright succession pass,
With rapture he enjoy'd the glorious scene;
Exulting, mark'd the form of godlike men:
What thoughts within his fancy roll!
Triumphs to come,
Immortal Rome,
And all her glories kindle in his soul.

Henry Zouch, B. A.
Trinity College.

And it may be added, that he had translated a considerable portion of the Odes of Horace into Greek, the metres in all cases corresponding with those of the originals: but, though the undertaking marks not only a most commendable industry, but also an honourable consciousness of great classical proficiency, and the achievement displays a surprising command of the language of ancient Greece, it has not been deemed necessary to attach any specimens of his versions in this place. Modern Philology has, indeed, added so much to our knowledge of the niceties of Greek metre, that to admit the occasional

imperfections of a scholar of seventy years standing in this respect, involves little derogation from his literary reputation.

Mr. Henry Zouch was a member of Trinity College, Cambridge, where he took his degree of B. A. in 1746, and of M. A. in 1750. He died at Sandal, near Wakefield, June 17, 1795.

The subjoined Character of him, drawn by the pen of his affectionate brother, is extracted from the Gentleman's Magazine, LXV. ii. 700.

'The Rev. Henry Zouch was Chaplain to the Marchioness of Rockingham, and Rector of Tankersley and Swillington, in Yorkshire. During a long series of years, in which he acted as a Magistrate in the West Riding of that County, he displayed a most accurate and comprehensive knowledge of our laws, an unbiassed integrity in the administration of justice, and a most condescending attention to the complaints of the lower classes of society. His indefatigable exertions for the public good, whilst they not unfrequently exposed him to the attacks of the malevolent, secured to him the esteem and applause of all good men; and at the same time his superior accomplishments as a scholar, the urbanity of his manners, and the acuteness of his understanding recommended him to the friendship and correspondence of the first literary characters of the age.

'The following Tracts, on subjects of great importance to the police of this country were written by him:

1. Remarks upon the Resolutions of the House of Commons, with respect to the Poor, Vagrants, and Houses of Correction. 1775.

2. The English Freeholder's Address to his Countrymen. 1780.

3. A Few Words in behalf of the Poor, being Remarks upon a Plan proposed by Mr. Gilbert for Improving the Police of this Country. 1782.

4. An Account of the present daring Practices of Night-Hunters and Poachers, with some Hints upon which to form a Law, as well for restraining these Offenders, as for the Preservation of the Game throughout the Kingdom. 1783.

5. Hints respecting the Public Police. 1786.

6. Remarks upon a Bill which is now offered to Parliament by Sir William Young, Bart. for the Preventing of Vexatious Removals, &c. Published at the Request of the Court of Quarter-Session, held at Pontefract May 4, 1789.

'The Rt. Hon. Lord Loughborough, Lord High Chancellor of Great Britain, was pleased also to honour Mr. Zouch with the revisal of his 'Observations on the State of the English Prisons, and the means of Improving them. London, 1793.''

As a sequel to these letters, I cannot prevail upon myself to withhold the subjoined brief and unfinished Memoir of Wickliffe. It is from the pen of Dr. Zouch, and was probably drawn up at an early period of his life. What a lovely portrait do these slight sketches afford of the two brothers "provoking each other to love and good works!"

'*Studiis me fessum et propè confectum Epistola tua, mi Frater dilecte, mirificè recreavit. Rogas ut I. W(iklivio), quem apud nos olim natum accepimus, vitam moresque pauculis enarrem. Quanquam huic Spartæ adornandæ* * *me omninò imparem esse confiteor, votis tuis pro virili respondere lubentissimè aggredior. Quodcunque in medium proferam, nullâ licèt arte limatum nec Classicorum amœnitatibus instructum, id omne fraterni amoris testimonium interpreteris volo. Sed quid diutius in limine moror?*

Nullus dubito quin à tenerrimis annis W. noster se literis totum consecraverit. Vix dum enim apud Oxonienses alumnos adscitus, omne disciplinarum genus toto pectore hausisse videtur. Neminem illi vel eruditione multifariâ, vel castigatâ eloquentiâ, vel judicio subacto parem Academia

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invenit. Quid de Aristotelis scriptis dicam; in quibus adeò versatus est, ut si quid notatu præcipuè dignum existimaretur, id omne in memoriâ penitùs infixum et insculptum retinuerit, et hinc quasi è cellâ quâdam penuariâ, prout res postularet, abundè desumpserit? Quid de Arte Dialecticâ; cujus subtilitate medullitùs perceptâ, disputandi peritissimum se nunquam non ostenderit? Quid de utroque Jure, tam Civili quàm Canonico? Quid de Legibus municipalibus? Quicquid literarum et Græci et Romani Scriptores habuerint, incredibili industriâ ad se feliciter arripuit. Tantum denique famæ adeptus est, ut eum quasi numen quoddam cœlo delapsum haud pauci æstimârint.

Quin ad majora se accingit. Ad Dei Opt. Max. gloriam translatis studiis, Theologiæ operam instruit. Nihil apud illum vana et commentitia traditionum deliramenta, nihil valent subtiles Scholasticorum ineptiæ. Sacrum ipsum Codicem manu assiduâ versat: tam Veteris quàm Novi Fœderis Οἰκονομιαν *accuratè explorat. Scripturæ Sanctæ libris in Anglicanum Sermonem è versione (uti appellatur) Vulgatâ conversis, aspera et difficilia complanat, illustrat obscura, omnia demum enucleatè exponit explicatque; ita ut, cunctis consentientibus, 'Evangelici Doctoris' nomen sibi vendicârit.*

Mendicantium Fratrum catervæ tunc temporis, sub inopiæ specie pretiosisve stibus gemmisque et

auro diffluentes, Angliam totam impunè peragrabant. Hosce homines, epulis crebris commessationibusque solutos desidia saginaverat. Quàm audacter Academiam invaserint, atque jura ejus et statuta conculcaverint, quàmque dolosè juventutem in domicilia sua seduxerint, ut hìc commemorem nihil opus est. Erant, qui Christum ipsum societatis suæ vindicem ac patronum jactitarent; utpote cui paupertate gravissimâ dum in terris esset laborare, vagari huc illuc, et cibo emendicato vesci visum fuerit. Contra cucullatam hanc gentem, clamosam sanè et mendacem, certamen iniit W. Benè composito sermone Fratrum insidias et machinationes detexit—nunc lepidâ festivitate jocum risumque agitando, nunc (quoties occasio seriò rem agendi occurreret) argumentorum pondus rationisque solidam auctoritatem urgendo.

Jamque honoribus ornatus Collegii Baliolensis Præfectus, et mox ipso Fundatore patrocinante Aulæ Cantuariensis custos designatus est. Exinde invidâ quorundam hominum ambitione amotus, frustrà Romam causam detulit.*

Virtute et doctrinâ juxta clarus, apud Oxonienses

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* *In hanc Aulam Chaucerus, Anglicanæ Poëseos Pater, cooptatus fuisse dicitur: nec miretur quisquam eum ex W. nostro sacrum illum liberi spiritûs ardorem derivâsse, quo in Monachorum Fratrumque ineptias nugivendasque artes ubique invectus est.*

Many curious particulars of the prevalence and patrons of Wickliffism may be seen in Birkbeck's 'Protestant's Evidence,' (4to, Lond. 1635) Cent. XIV.

suos famâ extra Academiæ spatia indies propagatâ publicè prælegit. Fœdis illis atque infelicibus temporibus Christi Ecclesiam crassâ obductam caligine, et ipsâ quasi mortis umbrâ involutam ac tantùm non obrutam quis non ploraverit? Divina Evangelii lux, quæ solis ad instar terras olim illustravit, jam ferè extincta jacebat. Pro verâ et genuinâ religione cæca quædam et prava superstitio invaluerat. Effera ista atque arrogantissima tyrannis quâ Angliam Pontifex Romanus vexavit dilaceravitque, satis defleri non potest. Beneficia ecclesiastica suis pro libitu largitus est; Anglicani perinde ac Latini sermonis sæpiùs insciis, puerisque nonnunquam etiam imberbibus, qui lucro inhiantes nihil magis in votis habuerunt quàm pecuniam per fas atque nefas corradere. Empta omnia atque vendita. Eò demum audaciæ processerat Urbanus V., ut ab Edvardo III. fidelitatis juramenta tributaque nescio quæ ab Antecessore ejus Joanne temerè concessa efflagitaret; ipsum quoque Regem Avenionem vocare propter contumaciam paratus. Superbiæ hujus Pontificiæ fautores non defuêre. Repertus est Monachus, qui eam acriter propugnaret; cui obviam ivit Prælector nostras, Ecclesiæ Patriæque et Libertatis vindex animosissimus.

Paucis post annis, legatis adscriptus ad fœdus cum Gregorio XIII. ineundum missis, summâ diligentiâ, fide, prudentiâ bonis omnibus se commendavit.

Propter hæc in remp. merita, Rector de Lutterworth in Agro Leicestriensi à rege creatus, adversus Romanæ Ecclesiæ fautores aperto quasi Marte digladiari neutiquam destitit. Quid memorem quàm adcuratè Antichristi χαρακτηρα *descripserit, Claviumque (uti appellatur) potestatem fortiter oppugnaverit? quàm acriter degenerem Ecclesiæ conditionem, ignorantiam Cleri ignaviamque, turpissimam denique Indulgentiarum mercaturam perstrinxerit? Haud itaque mirandum est, odium eum atque inimicitias contraxisse, minisque et contumeliis indesinenter exagitatum ex Cathedrâ Professoriâ ipsâque Academiâ tandem exactum esse.*

Ad Lutterworth confugit, ibique in umbratilis vitæ recessu delitescens munus sacerdotis rustici tam exemplo atque moribus quàm præceptis ornavit—heu! nimis citò à suis abreptus! Morbo paralytico æger diem obiit supremum prid. Kal. Jan. A. D. 1384. Born 1324 in a Gorse village

Qui verò vitæ ejus dies, non idem hostilis furoris finis fuit. Post quadraginta quatuor annorum quietem, ex mandato Martini V. ossa exhumata sunt, atque unà cum libris ejus quotquot colligi summâ curâ poterant, infelicibus ignibus ustulata. Cineres in proximum rivum dispersi.

* * * * * *

II.

From the '*Acad. Cant. Luctus et Gratulation in Obitum Geo. II. &c.*' 1760.

Pennata cursum præcipitem rapit
Dies: acerbâ lege necessitas
Heu! versat urnam luctuosam
Funereis inhians tropæis!
En! ipse succumbit Patriæ Pater
Tristi sepulcro. Nil pietas valet
Arcere ferrei tela leti;
Nil populi repetita vota.
Illustris Heros! ter venerabilis!
Te Musa sanctis nutrit honoribus:
Te Granta deflet: Te fideli
Prosequitur pia turba luctu.
Quid si reposcat Parca malignior
Mortale corpus? Fama Geörgii
Longum triumphabit per ævum,
Aoniâ redimita lauro:
Nec pulcra virtus hauriet improbas
Obliviones. Nectar amabile
Parnassius perfundet hymnus;
Seu placido pede rura lustrat
Pax blanda, leni Justitiâ et Fide
Fovens colonum (dum nemus aureo
Splendore Libertas coronat,
Frugiferum exhilaratque campum);

Seu tectus armis Mars adamantinis
Urbes trementes fulmine concutit;
Quà decolori Mænus undâ
Scuta virûm galeasque volvit.
Illustris Heros! Tu novus incola
Lucis pererras æthereas domos;
Stipatus et Regum coronâ
Te placido Gulielmus *ore*
Compellat; ac lætis bibit auribus
Gratos triumphos, prælia et aspera,
Dum mente Gallum profligatum,
Et patriam incolumem revolvit.
O carpe virtutum sacra præmia!
O carpe cæli gaudia! Si tamen
Spectare terras has vacabit,
O foveat tua cura famam
Magni nepotis! Sic Juvenis diu
Molli Britannos imperio regat:
Sacrâque majestate cinctus
Sic pelago dominetur alto;
Latè triumphans, quà Boreas furens
Diris procellis agglomerat nives
Acadiæ, quà flavus agros
Aurifero rigat amne Ganges.

T. Zouch, Trin. Coll. Alumnus,
et Academ. Scholaris.

ΣΤΡΟΦΗ ά.

Εις θαλασσαν ὁι ποΊαμοι
Βαθυκολπον μαν ταχα
Ῥειοντες αντλενται· ανα ῥευματα ζωης
Ὡς βροτων παν πληθος ελαυνομενον

Αιωνος εν ωκεανῳ βυ-
θιζετο. Τῳ ζεφυρος μαν γ' αιθριος
Ἅδυ πνεων γελαει·
Βορεας τυτον δ' αγει
Λαθαν ες αϊδιον.

ΑΝΤΙΣΤΡΟΦΗ ά.

Αλλ' ὅμως Μοισα γλυκερῳ
Ολιγυς ὑμνῳ βρεχει,
Ὅυς φαμα τιμαις ὑρανιαις περιβαλλει.
Τις λυραν Φοιβυ εγερει μελιχραν,
Ει μη Βασιλευς ὁ δικαιος,
Ὅν Βρετονων καλα Νασος δακρυει;
Τις Θεος, η τις Ανηρ
Μεγαθυμῳ ΓΕΩΡΓΙΩι
Ισα γ' αγλαϊζεται;

ΕΠΩΔΟΣ ά.

ΘΗΡΩΝ αρα μεν παλερων ευωνομων
Ανθος; ὁ τας Ακραγαντος
Ην μεν ερεισμα—σοφος
Και αγαθος βασιλευς—μαλ' εν καλᾳ
Σικανιᾳ αγαπαλος·
Τον ςεφανῳ περικαλλει
Γηθοσυνος τιε δᾶμος·
Αυταρ Αναξ Βρετονων
Ευδαιμονιας εχεεν χρυσεα
Δωρ', αφ' Ἡρακλεος ἑσπεριᾶν
Στηλᾶν ες Αω εσχαταν.

ΣΤΡΟΦΗ β'.

Η ΚΡΟΝΟΣ μαλλον φλεγεθει
Αιγυραν Μοισαν γ'; Ο γαρ
Ταν χρυσεαν Νασον μακαρων ποτε σκαπτω
Ηπιω θελγεσχεν, αγων γλυκεραν
Ζωαν· Μελος εκ ασεβει γεν
Ψευδεϊ τεγγομενος πιστον τοδε
Ορκιον ευδασομαι,
Μακαρων νασοις ὑπερ
ΑΛΒΙΩΝ ηρεν καρα.

ΑΝΤΙΣΤΡΟΦΗ β'.

Και μαλ' ηυξηθης δυναμει
Ὑπο διω ΓΕΩΡΓΙΩι
Ω τρις μακαρ Νασος γ', ανερων πολεμιςαν
Ποτνια Ματερ, μεγαλας πολιας
Ομβροις αφενοιο βρεχεσα
Θεσπεσιε. Πτεροεις μαν σον περι
Αιγιαλον ζεφυρος
Αφ' ἁλος καλλιῤῥοον
Μαλθακως αυραν πνεει.

ΕΠΩΔΟΣ β'.

Ουθ' Ἁλιος ορθοτομει ακτινεσι
Πυρπαλαμοις πεδον αβρον·
Αλλα βελει πλαγιω
Αλσεα δασκια θαλπει ηπεος,
Ποικιλοχρωτ' ενιαυτον
Πυκνα ςρεφων· γελαωντα
Ουρε' ἁδεσι μαλ' ἁδυ·

Και ποταμοι βαθυδι-
νηεντες αγρυς πολυμαλυς παρα
Ευ ῥευσιν· δρεπανη τε ςαχυν
Καρπῳ βαρυαν τεμνεται.

ΣΤΡΟΦΗ γ'.

Ουδε Σειρην μειλιχιος
Καταφθειρει Αργια
Ευωνυμυς ας-υς· Πονος αλλα παρεςι,
Ὑγιειαν πλυτον αγων τε πολυν·
Ὁι μεν χθονα πυλυβοτειραν
Συν χαματῳ δαμαῳσιν· Τοι δ' ανα
ΠονΛιον ὑδωρ ὁδον
Διαπρησσυσιν μακραν
Εσχατὰν εις Ινδιαν.

ΑΝΤΙΣΤΡΟΦΗ γ'.

Ενθα τιμαις συν γλυκεραις
Φερεται τυ ΓΕΩΡΓΙΟΥ
Κυδος μεγιςον, κ' υνομα τηλοθεν αυτυ
Λαμπρον ὑμνοις ῥαινεται ἱεροις·
Αυτῳ παρεδρος γαρ ἑτοιμος
Ηεν ΕΛΕΥΘΕΡΙΑ, Νασυ τροφος
Ἀμετερας, πολιας
Βασιλευσ' αγλαας,
Ἀς Δικα αει φιλει.

ΕΠΩΔΟΣ γ'.

Μοιρα κρατερα χαμαι ἑρπονΛας βροτυς
Αιφνιδιως μαν αγει ες

Πημα παλιντραπελον·
Ευ δε Σοφος ποτ' εειπεν αγλαος,
Πριν περαση αν αδηλον
Τερμα βιȣ, κρινε μηδεν'
Ολβιον—ȣν αρα νεκρον
Αγγλιγενων βασιληα
Ευδαιμονα νυν λεγομεν, Γηρᾶι
'Ον λιπαρ' εςεφον Αθανατοι,
Πλȣτῳ τε και δοξᾳ τιον.

ΣΤΡΟΦΗ δ'.

Χαιρ' Αναξ, ω χαιρε φοως
Βρετονων χαλκασπιδων·
Νυκτων αϋπνων, και χαλεπȣ ατερ αχθȣς
Πȣλῦλλιςȣ ἁσυχιας ετυχες.
Θελξεν δε σε μαλθακος ὑπνος
Ουρανοθεν γ' ἁπαλον πιτνας πτερον
Τυμβον επι θαλερα
Χεε δακρυ', Αλβιον,
Σπειρε και λευκ' ανθεα.

ΑΝΤΙΣΤΡΟΦΗ δ'.

Αλλ' αγαν μη πενθος ορε,
Κυαναν ἑλκȣσα ςο-
λαν· Μοισα γαρ μαντεια Πατραν πολυὑμναις
Γνωσεται νικαις αριζηλον αει,
'Ως αςρον εν αιθερι λαμπει
Αργυρεον· μεσον ȣ̓τως ειν ἁλι
Εξοχα λαμψει αει
'Υπο Τριτῳ ΓΕΩΡΓΙΩι
ΑΛΒΙΩΝ, Νασος φαιδιμα.

ΕΠΩΔΟΣ δ'.

Τηνόν γαρ ἐων Προγονων κυδος αρει
Προς κορυφας αρεταν·
Εξ αγαθων πατερων
Ου φυεται κακος ὑιος—Αιετὸι
Οὐδε τρεφυσι πελειαν,
Ουτε Λεων μεγαθυμος
Εμφυες ηθος αλασσει.
Συν χαριτεσσι τεως
Ταυτας αρετας κελαδειν ευχομαι
Ευπρεπως, και τον ακονθ' ἱεναι
Αγχιςα Μοισαν σκοπυ.

Michael Lort, A. M. Coll. S. S. Trinitatis Socius, et Græcæ Linguæ Professor Regius.

From the '*Acad. Cant. Gratulatio in Nuptias Geo. III. et Charlottæ,*' 1761.

ΣΤΡΟΘΗ.

ΜΟΙΡΑ, παμμητωρ βιοτυ, ανερων
Τας τυχας αιει σφαλερας δονεκ·
Αλλ' ὁντιν' αρδει χευματι χρυσοφορῳ
Αγλαυ πλυτυ, αρεταν θαλεραν
Και τας δικας σκαπΊον διδυσα,
Ολβιος εςι βροτων.
Ὁ δ' Αναξ μεν χρηςος Βρετανων
Τον λιπαρον ποδ' εχω

Κρηπιδ' εν ταυτῃ· τον Θεοι
Ὑπερφιλεντες, περισσως
Ουρανιᾳ κραδιην σοφιᾳ
Φαιδρωσιν, και ὑπερ
Λιην εραστον στομα
Μελιτι τῳ αβρῳ βρεχουσιν.

ΑΝΤΙΣΤΡΟΦΗ.

Χαιρ', Αναξ· Σοι Μοισα πλεκει το μελος·
Σαμερον τ' ευημεριας πατερα
Αυτον Ὑμεναιον προσκαλεω, ἁπαλαν
Ἱμερων ἁπτουσα φλογ' ἡδυτατων.
Ηκει Θεος γ' αυτος, χορον τε
Ες θαλαμοιο μυχους
Προαγει. Ειρανα και εγγυς
Προσγελαα, πολιων
Θρεπτειρ' αρα ταν λαοτροφων,
Ζωης τε ματηρ μακαιρας.
Ω ανεμοι, επι κολπωᾶλος
Προσπνεοντες μαλθακως,
Δευρ' εις εμαν πατριδα
Αγετε ταν διαν θεαων.

ΕΠΩΔΟΣ.

Των ερημαιων απο μεν πεδιων,
Ου μαινετ' ἑστωμενος
Ἀιμοβοροισι μαχαις
Αρης, πτερωται ναες ὑπερ πελαγους
Νωτα ταν Νυμφαν φερουσιν
Ταις χαριτεσσι φιλην, και γλυκεροις

Μελλεσαν εκκοσμειν γαμοις
Νασον Ελευθεριας.
Ω βαλλετε μοι τον Ανακτα νεον,
Κεφοι Ερωτες, και γονον
Ποιειτε θαλλων εισοπισω
Ολβιον, και αιεν αριπρεπεα
Εμμεναι εν τοις Βρετανοις.

Thomas Zouch, A. B. Coll. S. S. Trin.
et Academiæ Scholaris.

ΧΑΡΛΟΤΤΑ τοις τροποισιν
Ὑπερφοροισα καλοις,
Ἡβης τε λαμπρον ανθος
Εχεσα ταις παρειαις,
Αχευσα κειτο—θυμος
Λυπαισιν ηχθετ' αινως·
Τερεν τε δακρυ λειβεν,
Εως ςεναζε λυγρες
Τε Αρεος κυδοιμες·
Πατραν τε ταν ταλαιναν
Φονῳ ῥεεσαν ειδεν.
Ιδ' ἡ Περιςερ' αμφι
Πτερον καθεισα, λευκον
Ες κολπον ἱπΊατ' ωκυ.

Χαρ. Ερασμιη Πελεια,
Ποθεν, ποθεν πετασαι;
Φορεις δε τας ελαιας
Οζον, βροτοισιν αιει
Προσφιλτατον το χαρμα;

Περ. Ου σοι καλην ελαιαν
Νυμφη φερω αριςη·
Αναξ δε των Βρετανων
(Τις ȣ μεγιςον οιδεν
Ανακ]α των Βρετανων;)
Με νυν επεμψεν ες σε
Ηδυν φερειν ερωτα,
Αιτειν τε δεξιαν σαν.
Θεοι, Θεαι τε πασαι
ΓΕΩΡΓΙΟΝ καλοισι
Δωροισι πολλα τιον·
Με δ' Αφροδιτ' εδωκεν
Ανακτι τῳδ' αγαλμα·
Εμος δε Δεσπο]ης σοι
Ταν χειρα, καρδιαν τε,
Ὁμȣ διδωσι πιςαν·
Σκηπ]ρον δεκευ δε, Νυμφη,
Βρετανιδος τε γαιαν
Ευφραινε σοις γαμοισιν.

Χαρ. Ερασμιη Πελεια,
Δωρον το σον λαβευμαι·
Ου μοι μελει τυραννις,
Ουθ' ἁιρεει με χρυσος·
Ὁ Δεσπο]ης δε σειο
Νεος σοφος τ' ακȣει·
Τῳ ευγενες γαρ ητορ
Πρᾶυ, δικαιον, ἁγνον.
Συ σπευδε γȣν, ὁδον τε
Δεικνυθι μοι, Πελεια·
Ἑκȣσα γαρ σ' ἐπωμαι.

Περ. Νηες ταχυ πλευσαι,
Βρετανιδος τε κεραι,
Σε προσμενουσιν εγγυς·
Εγω τοπον ματευσω
Λεληθ' οπω Γαληνη
Γλυκεια· ταν δε πεισω
Γαμοισι σοις παρειναι·
Ω χαιρε, λαμπρα Νυμφη,
Σε δ' αυραι ευ πνευσαι
Βρετανιδος προς ακτην
Αγωσιν, ωλενας τε
ΓΕΩΡΓΙΟΥ προς ευχλας.

Michael Lort, A. M. Coll. S. S. Trinitatis Socius, et Græcæ Linguæ Professor Regius.

From the '*Acad. Cant. Gratulatio in Natales Georgii Walliæ Principii,*' &c. 1762.

WITH wanton pride Ohio sweeps his course,
Father of mighty streams. The green-robed nymphs,
Oft from their coral caves in gamesome mood
Emerging, on his flower-embroider'd bank
Trip the gay dance; whilst Zephyr, soft as sleep,
Perfumes with balmy sweets the fragrant air.
Here oft, beneath a willow's weeping shade
Reclined, the feather-cinctured Indian sighs
Trembling: dull Melancholy o'er his head
Throws her gray mantle; Care and pale-eyed Grief

Hover around: with agonising pang
He beats his pensive breast; the manly tear
Starts trickling from his eye: through distant vales
Responsive Echo bears his plaintive song.

"Weep, O ye mountains, weep; your pride is fall'n,
Your glory gone: the steel-ribb'd sons of war
Revel in slaughter'd carnage. Shield me, Heaven,
Oh shield me from destruction's yawning gulf!
Perdition blast the wretch, whose thirst of power
Ransack'd these smiling realms of joy! Bright God
Of jocund day, whose car emboss'd with gold
Wafts thee along the azure vault of heaven
In flaming glory wrapt, whose panting steeds
Breathe fire; how inauspicious beam'd thy ray,
When to this land of peace Columbus came!
Oft have I heard the tale: with solemn pomp
The gay-deck'd vessel plough'd yon crystal wave.
Then blazed the red-wing'd lightning; India's sons
In dumb confusion gazed: grim-visaged Death
Unsheathed his thirsty sword; and, bathed in blood,
Scatter'd wild ruin and despair around.
Is it for this, their haughty vessels bear
Our glittering wealth to Europe's distant shore?
E'en now Ambition wakes the din of war.
Forbid it, Heaven! Thrice happy age of yore,
When dove-eyed Peace with all her jovial train
Smiled on our rude forefathers, blithe and gay
In native innocence; when mild Content
Wing'd all their days with bliss! No sordid art
Ruffled their generous breasts; no black-brow'd guilt
Their simple manners stain'd. Now, braced with strength,
They plunged impetuous down the falling stream.

Of Niagara, whilst the light canoe
Swift bore them o'er the bosom of the deep:
Now, wandering through the incense-breathing vale,
They carol'd loud their love-inspired song:
The swarthy nymphs with listening transport look'd
Applause. But ah!—rash youth, forbear the sigh,
Nor heave the heart-felt groan. Hope's orient beam
Bursts from yon parting cloud: a blithesome scene
Brightens the wide horizon: fair the dawn,
That cheers the world with joy: once more shall Peace
Visit thy glad abodes, and Plenty clothe
Virginia's fruitful valleys, and the groves
Of Carolina, paradise of bliss.
No wily Indian from the thicket's gloom,
Ambush'd, shall aim the poison'd dart: secure
The traveller shall rove the desert wilds
Of California. The Royal Youth,
That wields Britannia's sceptre, o'er the globe
From Canada's bleak mountains steep'd in snow
To Coromandel, and the shining coast
Of rich Golconda (seat of Eastern pride)
Diffusive blessings sheds.—Illustrious Prince!
'Tis thine to lull the raging storm of war;
'Tis thine to foster Freedom's cheerful sons;
To sway the rod of Justice, and to cull
The flower of each bright virtue that adorns
The brow of kings; with kind parental care,
Thrice happy task! to rear the tender plant,
To mold a future monarch, good and great!
Warm'd by each brave example, roused to deeds
Of high renown, his generous heart shall glow
To tread his Father's steps. Britannia smiles,
Crowning with festive joy the day that gave
Her darling Son to life, whose deathless fame

Shall raise her trophied honours to the sky.
Wanton on Zephyr's wing, may rose-lipp'd Health
Cherish the lovely Babe! ye guardian Powers,
That o'er the natal hour indulgent watch,
Conduct his helpless years: direct his steps
To early wisdom: o'er his guiltless breast
Let Virtue beam her charms, bright as the star
Whose radiance melts the aweful gloom of night.
Thus shall the Muse, with holy rapture fired,
Her future Hero sing, and twine his brow
With many a laurell'd wreath; fair Conquest spread
Her purple banners round, and gentle Peace
Blazon the throne with Honour's purest gem.

Thomas Zouch, B. A. Fellow of Trinity College, and Univers. Schol.

ΟΛΒΙΑ πανΐα πεφυκε, και ȣκ εψευσατο Μȣσα,
Η κλειτὸν προεειπε ΓΕΩΡΓΙΟΝ αλλον εσεσθαι
Ἡγεμόν, ὥς Βρετονων δυναμιν και κυδος αεξει.
Τον προγονων αρεταις κοσμȣμενον, ω βασιλισσα
Νησων, ȣν εκΐιμα, και μακαριζε σεαυτην.

Χαιρ', Ω 'ναξ κλυτομητι, δικασπολε, σȣ μεν αερθη
Ουνομ' αειμνηςον· μελιθρεπΐον ομβρος ιδ' ὑμνων
Ὑιον Ελευθεριας δευει αγαθον τε μεγαν τε.
Σȣ νηες πΐεροεσσαι επιπλοωνΐι θαλασσης
Πορφυρεον νωτον· Νικη γελαȣσα παρεςι
Παντοθεν· εις Θαμισιν χρυσος πολυθεςος απ' Ινδων
Αφνειῳ κεχυται νασμῳ· Σεο δ' εςι Τυραννων
Δημοβορων ὑβριν παυειν, και χευματι πλȣτȣ

Ιφθιμυς βασιλεας αταλλειν· υδ' ολιγωρεις
Μυσας Μυσαων τε τρεφειν ἱερυς ὑποφητας.

Ουδε τυχης μονα δωρα, και αρχης αγλαον ευχος
Αθανατοι μεδεοντι δοσαν· τῳ γαρ Ὑμεναιος,
Ευδαιμων αιει, προσεθηκεν λεχτρον ερωτος
Μειλιχιον· καλαις αρεταισιν ποτνια νυμφη
ΧΑΡΛΟΤΤΗ θαλλει, γλυκερως θελγυσα μεριμνας
Ἁι μελανοπτερυγες περι τον θρονον αυλιζυσιν.
Αμφω τρις μακαρες διαγυσ'· αυτοις τε Βρετανοι
Ολβον οφειλονται, ευημεριαν τ' ερατεινην
Παντες ἁμ', ὁςις εοι πολυπαμμων νε πενιχρος.
Τῳ υπω τινα φαντι ἁδειν τοσον ανδρι γυναικα,
Ὁσσον ἑην εφιλησε ΓΕΩΡΓΙΟΣ αυτος ακοιτιν·
Ἡ δ' αυθις κατα θυμον ἑον τιεσκεν ακοιτην,
Ὡς υπως τις ετισε γυναικων θηλυτεραων.
Ουδε τοσαι αρεται σφιν αδωρητοι επελοντο·
Ἡμιν γαρ γενεη νυν απ' Ουλυμποιο κατηλθεν.
ΧΑΡΛΟΤΤΗι κυφως μαλακαιποδες ηγαγον ὡραι
Ωδινας· συ δε παιδι παριςης Ειλειθυια·
Μικκυλε παι, γελαων τηνδ' αρχεο μητερα γνωναι,
Μικκυλε παι, ποθ' εοις παναριςῳ πατρι εοικως,
Ὡδε βιην αγαθος, και δημυ ιφι ανασσοις,
Ολβιος, ὁν Μυσαι αρδειν φιλεουσιν αοιδαις·
Ολβιςος συ δ' εσῃ, πεφιλημενος εξοχα Μυσαις.
Συ μεν γιγνομενυ γηθησε Βρετανια πυλυ,
Και σε καθαπτομενη ολολυξεν, "Εμοι ἁλις εςιν·
Ουνομα μοι χαριεςατον ηνι ΓΕΩΡΓΙΟΣ αλλος.
Τῳ δε Θεοι δοιεν μακρον βιον, ηδ' ὑγιειαν·
Ου πλεον αιτυμαι, και γαρ νικη πολυολβος,

Χρυσος, ελευθερια τε παρεςι· τι μοι ὑπολοιπον;
Ὁι δε τοκεις αυτȣ ἁπαλην φρενα παιδευσȣσιν.
Αλλ' οτε τοις νεκΐαρ τε και αμβροσιην ερατεινην
Δαψιλεως πινειν δεδοται ποτι δωμα φαεινον
Ουρανιδων, τοθι σκηπΐρον ἑλοιτο πατρωϊον οψε.
Χαιρ', ω μοι παι, χαιρε Βρετανων μαλθακον ερνος,
Παντων μεν συ μεγιςος εση, πατερος τ' αρεταισιν
Ἡσυχιον, αριδηλος αει, γαιαν διαταξεις.

Michael Lort, S. T. B. Coll. S. S. Trinitatis Socius, et Græcæ Linguæ Professor Regius.

From the '*Acad. Cant. Gratulatio in Pacem, &c.*' 1763.

'Tis false: not all the gay parade of Power,
Not Pleasure slumbering in the chequer'd shade,
Not India's treasures, not the wreath of Fame
Can happiness bestow. Contentment loves
With anchorite to dwell in moss-grown cave
Thoughtful, or round the peasant's turf-built cot
Her hallow'd gifts to shower. With cheerful toil,
Each common-letter'd day, their custom'd task
The village-swains renew. The festive morn,
That beams on Albion's sons the dawn of peace,
To happier scene invites. On every front
Joy sparkles, whilst along the grass-green plain
They wing the sportive ball, or nerved with strength
Throw the broad discus. 'Midst the rural throng
Menalcas glows, in pride of youthful bloom

Exulting. Him Compulsion's ruthless sons,
Detested crew! with savage hand had seized,
Snatch'd from domestic bliss to scenes of war
And bloody desolation. Albion's coasts
Retire: Germania, in thy widow'd plains
He hears the martial trump: before his eye
A thousand horrors float, the banner gay,
The steel clad pike, the musquet big with death.
Meanwhile, his manly bosom heaves with pangs
Of deep-felt anguish. Now his consort chaste,
His aged parent, and the prattling babe
That on his lips had oft attentive hung,
Embitter harsh reflexion: memory bids
The tear to flow. Yet soon his country's cause
Rouses his native fire, and blunts the edge
Of injury sustained. Bold and brave,
He fights fair Freedom's battles: conquest waits
To flesh his sword in slaughter, waving high
Her crimson banners: resolution arms
His generous soul, or Granby marks the way
That leads to glory, or the eagle-eye
Of Ferdinand it's aweful terrors round
Scatters. As 'mid the tempest's hideous rage,
When Boreas blustering from his native North
Shakes the broad back of Atlas, o'er the deep
Throwing the veil of darkness, some kind power
Haply with unexpected calm may smooth
The ruffled ocean; thus Britannia's King
Bids the rough horrors of relentless war
To cease. Bellona sheathes her reeking sword,
On pointless spear reclined. Ambition pale
Hides her accursed head: in sweet repose
Peace wraps the trembling nations: transport warms
Each patriot; whilst the wearied soldier glows,

Panting for quiet, in the blissful shade
Of sweet tranquillity. O view him, far
From horror's blood-stain'd field, in homely shed
Eating the bread of toil. Ingenuous Youth!
The artless Muse shall sing thee, happier far
Than tradeful merchant o'er his hoarded gold
Brooding, or poet rapt in fancy's dream,
Or babbling orator whose sugar'd speech
In many a measured period flows diffuse.

What joy to wind along the pebbled shore,
Safe from the wreck! O may the heart-felt sweets
Of mild remembrance lull thee! What avails
The trophied pomp of fame, if tears of woe
Flow from the helpless orphan? Nobler toils
Incite thee, now with jocund step to wheel
The rattling car, now in the lowing vale
To tend the scatter'd herds. May year on year
New blessings pour around thee, quaffing gay
The hallow'd air of Liberty and Peace!

Thus, when old Janus closed his brazen folds
Of horrid war, in some sequester'd nook
The hardy veteran, silver'd o'er with age,
Trod the calm path of undissembling life
Or on the banks of Tiber, or beneath
The walls of Sinuessa. There he toil'd
Turning th' allotted glebe, or measuring out
His furrow'd acre, earn'd with many a wound.
Oft as he lay on grassy couch reclined,
Imagination painted to his view
Past scenes of prowess, battles bravely won
O'er Afric's tawny race, his sun-beat front
With mural chaplet twined. Now seems the trump

It's lordly swell to breathe: the clarion loud
Bursting, with terror strikes each fluttering nerve.
Now o'er the field the generous heroes rush,
The souls of many wars: through every vein
Ambition thrills; the old man sighs for arms
With more than youthful ardor. Soon cool thought
With eye deliberate kens the toils of war,
And damps his martial spirit. Round his board
Thronging, the pledges of connubial love
Catch his fond tale: some future hero burns,
Anticipating fame, to grasp the shield,
To trace his father's virtues, and to fight
The sacred cause of Liberty and Rome.

T. Zouch, B. A. Fellow of Trinity College.

Βουλομενος γαιης τροχοειδεος ομφαλον ἑυρειν,
Ισοταχεις αετους Ζευς ποτ' αφηκε δυω.
Ὁι μεν απ' αμφοτερων περατων αφεθεντε, συνηλθον
Δωμαθ' ὁπυ Δελφων χρυσεα Φοιβος εχει.
Δελφων εν πεδιον το μεσομφαλιον γ' εκαλειτο,
Αφνειον χρυσυ, πασιν αγαςον ἑδος.
Αλλαι μεν πολεες θνητων μαλ' επιφθονεουσαι,
Σφωϊν εζηλοτυπουν κλειος ὁμοιον ἑλειν.
Ως μεν Ιουδαιοι μεγαλοφρονεον, Σολυμαων
Εν τε μεσῳ ἱεραν τανδ' επεθεντο πολιν,
Ὁυτως ακροπολιν γης ειναι παμβασιλειαν
Ευχετ' Αθηναιων κυδαλιμον το γενος.
Εν δε μεσῳ οικουντες εχειν ελπιζον ἁπανΐες
Ισαιον μετρον ψυχεος ιδε θερους.

Ελπιζον και ολης γαιης ηγητορες ειναι,
Και διεπειν ιδιοις εθνεα παντα νομοις.
Αλλα χρονος τοισιν μεν ενεκλασσεν μενος ηϋ
Πανδαματωρ, πασας και διελυσε πολεις.
Ποιον δη κυδος ςεφανοι σε, Βρετανια, νησος
Η μεν εν Ωκεανῳ βαρβαρ' εκεισο παλαι;
Νυν δε χθονος λιπαρης και ἁλος διης βασιλισσα
Αγλαον εκλαμπεις ὑψι φερεσα καρη.
Σκηπτρον εχεις βασιλειον απ' αντολιης επι δυσμων,
Βορρης ενθα βρεμει εσχατος, ενθα Νοτος.
Πανταχοθεν νικωσα επιπρηϋνας ανακτας,
Κλεισ' ἱλαως τας πολεμοιο πυλας.
Δηθα δε κληϊζοιντο, τεως σεο ΓΕΩΡΓΙΟΣ αρξει
Ος Μεσας, σοφιην, ευσεβιαν τε φιλει.
Τῳ μεν ελευθεριην, αμετρον τῳ πλεστον οφελλεις,
Ειρηνην ἱερην, πελυτενες τε κρατος.
Μελλεις εν συ καλειθαι αληθινος ομφαλος αιης,
Ομφαλος εσ' αρχης εμποριας τε καλης.

Michael Lort, S. T. B. Coll. S. S. Trinitatis Socius, et Græcæ Linguæ Professor Regius.

III.

THE CRUCIFIXION*.

Commissum perfecit opus: quem condidit, orbem
Restituit lapsum.

ENOUGH has fiction's fairy scene deceived
My dreaming hours of youth: with pensive step
Musing along the cloister's silent gloom,
Thee, holy Truth, I woo: thy graceful charms,
Far lovelier than the damask rose that glows
On Beauty's cheek, the poet's moral strain
Excite.—Ye fabled songs, adieu! Adieu,
Imagination, to the dazzled eye
Shooting thy gorgeous phantoms! hence, ye dreams
Of sublunary glare, the gem of wealth,
The plume of honour! To her aweful shrine
Devotion wafts me, where the white-robed priest
With heart-felt transport on the wing of prayer

* Of this Poem, though the author liberally distributed fifty large paper and forty-two small paper copies in presents, two hundred and five were sold: a result (it is to be apprehended) not generally now experienced.

The Judges were Dr. BARNADISTON, Vice Chancellor.
Dr. GODDARD, Master of Clare-Hall.
M. LORT, Greek Professor.

Extatic rises, or with waving hand
And all the decent elegance of ease
Mysterious truth unfolds, whilst on his tongue
Attention hangs enraptured. At that altar
Peace sheds her balmy influence, far from Guilt
And all his hideous offspring; Envy, wan
With jaundiced eye, Ambition's blustering voice
Brawling for titles, hollow-hearted smile
Of cringing Adulation, dog-eyed Lust
Rifling the bosom of chaste innocence.

For say, can Fancy, fond to weave the tale
Of bliss ideal, feign more genuine joy
Than thine, PHILANDER, when the man of God
Gives to thy hand the consecrated cup,
Blessed memorial of a Saviour's love!
Glowing with zeal the humble penitent
Approacheth: Faith her fostering radiance points
Full on his contrite heart: Hope cheers his steps,
And Charity, the fairest in the train
Of Christian virtues, swells his heaving breast
With love unbounded. Feast of bliss supreme,
To eat the bread of life, to drink the cup
Of benediction!—Memory bids the scene,
Th' important scene, arise when dread dismay
Alarm'd the nations. Melt, thou heart of brass:
Death triumphed o'er it's victor. Wild amaze
Seized all the host of heaven, moaning their God
In agony transfixt, his every sense
A window to affliction: sorrow fill'd
Their tide of tragic woe, and changed the note
From fervent rapture to the gloomy strain
Of deepest lamentation. O how pure

Th' effulgence of his bounty, that completes
Redemption's mighty work, the source of joy!

Hail heavenly Love, that with eternal sway
Pervadest creation's amplest bounds! 'Twas Love,
That bade existence spring to life: the sun,
Insphered in radiancy, began his course,
And Vegetation from the earth's warm lap
Call'd forth her genial powers. 'Twas Love, that form'd
Redemption's glorious plan. Ye white-winged hosts,
Cherubs and seraphs, that enrobed in light
Drink the pure stream of ever-during day,
In hallelujahs chaunt the grateful hymn
Of adoration: from your sapphire seats
Hail the glad tidings, that to man is given
A Saviour merciful. But chiefly ye,
Daughters and sons of Adam, raise the song
Of gratulation meet. Ye young, ye gay,
Listen with patient ear the strains of truth:
Ye who in dissipation waste your days,
From pleasure's giddy train O steal an hour,
With sage reflexion; nor disdain to gaze
The solemn scene on CALVARY'S guilty mount,
Where frighted Nature shakes her trembling frame,
And shudders at the complicated crime
Of deicide. The thorn-encircled head
All pale and languid on the bleeding cross,
The nail-empierced hand, the mangled feet,
The perforated side, the heaving sigh
Of gushing anguish, the deep groan of death,
The day of darkness, terror, and distress—
Ah! shall not these awake one serious thought?
Sin, I detest thee: murtherous Child of Night,
Hence to thy native hell! In Eden's vale

Roved our first parents, bosom'd in content;
Gay as the spring, and innocent as gay.
Thou, thou did'st dash their bliss, their sweets of joy
Mingling with gall. Misfortune's haggard crew
Hence o'er the wide creation ruthless prowl'd,
And rioted on man. Can aught arrest
Th' Almighty's anger?—Yes: the victim bleeds,
His own dear Son, from bondage to exalt
A ransom'd world, to blast the damning power
Of Satan, Sin, and Death. How changed from him,
Whose majesty in native lustre shone
Sevenfold, when on th' eternal throne he smiled,
Long ere yon planets in their measured orbs
Revolved: or walking on the whirlwind's wing
He raised his arm, and drove the rebel brood
Down to their black abyss! Beneath his feet
The flames flash'd horrible: before him fled
The ghastly train of pestilence and woe.
On revelation's sacred page intent,
The eye of Faith surveys the mighty deed
Shadow'd in mystic type, when Abram urged
By heaven's all-wise behest with eager zeal
Snatch'd from a mother's weeping care the Child
Of Laughter, on Moriah's secret top
Binding the spotless hands of innocence.

How vain the breath, how empty all the boast
Of popular applause! To day we soar
The sons of fortune, favour'd by the crowd,
Their idol and their God. The morrow blights
Our bud of fame. The rabble change their notes
From hoarsest acclamation to the hiss
Of harsh contempt: the many-headed beast—
Hark! how he shouts for blood and impious carnage!

See Israel's humble King, mild as the lamb
Beneath the murthering knife, amidst the taunt
Of infidel reproach led to the Cross,
To shame and bitter death. Him late they raised
To fame's bright summit, when they sung his name
With loud hosannas, or with silent ardor
Dwelt on his tongue, listening the happy lore
Of evangelic joy. Ye ruffian tribe,
Ah! check the ruthless rage, that drowns the voice
Of faithful reason; and unto your God
Prefers sedition's son, whom foul with crimes
Ripe Vengeance waits, and aweful Justice calls.

Ye men of Judah, let one languid spark
Of soft compassion melt your iron hearts!
O stay the cruel stroke, the blood-stain'd scourge
Forbear: O spare, for pity spare that wound:
Support his faltering steps: he faints, he dies!
Your king, your meek Messiah faints: he sinks
Beneath th' oppressive load: up the steep mount
He toils panting, and harass'd with fatigue.

But shall Oblivion's raven wing o'ershade
The ever-blooming fame of Salem's daughters?
Then weep, ye fair, and with prophetic tears
Swell the full stream of grief, sincere as erst
When Herod's vengeful arm in infant blood
Drench'd his wide-wasting sword. with rueful shriek
The childless parent wandered Rama's streets.
Your gentler breasts to sympathetic sighs
Indulgent nature melts. Remorseless man
With heart of roughest mould sheds not one tear,
Nor wails a Saviour's death. For you the Muse

Shall twine her wreath of praise; ye felt his pangs,
Ye moan'd his agonising grief of soul.

How calm the sufferer! not one rageful word
Of wild impatience: no resentment shakes
His harrow'd breast. Cheerful and mild he meets
The savage King of Terrors. Lo! to Heaven
On mental wing his zealous prayer ascends.
But ah! for whom?—For you, ye sons of pride,
That led him to th' accursed tree of shame.
"Father, forgive them."—Hence, far hence the fury
Of wrath and vengeful hatred! Christian Love,
With universal charity inspire
My breast: extinguish every latent spark
Of low revenge. Give me to breathe the flame
Of tenderest affection, to sustain
Unruffled and serene the mean attacks
Of enmity and slander. Thus to tread
A Master's heavenly steps, like him to bear
With patient mind insult and rash abuse—
Be this my boasted glory, this my pride!

Great God of Truth, shall equal terrors fall
On innocence and guilt? The noon-tide ray
Mix with the midnight gloom? The Son of Man,
The great High Priest, harmless and undefiled,
With impious ruffians number'd, dies the death
Of unrelenting justice. Fierce as Hell,
Yon hardened murtherer breathes his angry soul
In blasphemous defiance. Foul reproach
Flows from his venom'd tongue: avenging Death,
With tenfold darkness brooding, opes to view
Scenes of eternal pangs, where penal wrath
With unextinguishable fury burns.

Some cheerful beam of hope, some gleam of heaven,
Bursts on the brother of his crimes. He weeps:
Repentance darts into his convict heart
A ray of peace. The rising arm of Wrath
Drops the impending thunder: Mercy smiles
Benign. Even though the blaze of guilt outglare
The scarlet's crimson hue, fair Mercy pours
Her pitying tide, and whitens every stain.

Come then, Repentance, with thy piercing ken
The dark recesses of my heart pervade:
Fill me with real sorrow: nought avails
The sable sackcloth, or the vain grimace
Of hypocritic pomp. When ghastly Death
Hovers around my couch, it nought avails
To break the curtain'd slumber of the night
Counting the figured beads, to wear the hour
With repetition's empty hymn, or grasp
The gilded crucifix.—Fantastic rites
Of Papal ignorance! All wrapt in grief,
Whilst Youth with manhood's vigour nerves my limbs,
The young blood circling in it's channell'd path,
I bend the suppliant knee:—" Father of Heaven,
" Father of mercies, snatch from ruin's gulf,
" Snatch me from sin." Temptation spreads her lure
With meretricious art. Wanton Desire,
Fierce as the waken'd fury of the deep,
Riots. O for a faithful friendly hand,
With pious art to guide the light-wing'd skiff,
And waft it from the tempest's boisterous rage!

See 'midst the crowd, that thronging round the hill
With mad discordant roar of barbarous joy

Gape on the cross, a self-convicted wretch
Shivering. Damp horror fills his guilty breast
With pungent throes. On his wide-rolling eye
Distraction frantic sits, and black despair.
Accursed lust of gain, that steels the heart
'Gainst pity's soft emotions, breaks the tie
Of dear affection, and entombs the soul
In sin and woe! What, for so poor a price,
Th' assassin's hireling wages, to betray—
A Saviour and a God! and with a kiss
Of friendship too! Thou specious man of blood,
Fly from thyself; thy bitterest deadliest foe.
Conscience with never-dying worm corrodes
Thy tortured bosom. 'Tis the Lamb of God,
The blessed Jesus, whom thy treacherous hand
Consigns to death: Heard'st thou that sigh of grief,
That shook earth's tottering base? Saw'st thou those limbs
Writhed with pain? 'Twas He, that taught the word
Of peace and love, that stopp'd the horrid rage
Of dire disease, and from their gloomy cell
Call'd out the silent dead. Th' expiring sigh
Again he heaves. Heard'st thou that cutting pang,
Iscariot! Go, whilst dumb amazement holds
The frozen multitude: cavern thy pelf,
Perfidious traitor. Vengeance, clad in blood,
Burning with rage, unsheaths her wasteful sword,
Pursues thy steps, and hunts thee down to death.

Whilst ruin bursts the temple's inmost veil,
And 'midst surrounding scenes of horror roam
The grisly spectres as at midnight hour,
Far from the pomp of pageantry and pride
Pilate sequester'd sits; the venal judge,

From humbling infamy. Thrice happy pair!
They gently trod the flowery path of life;
They ate the bread of temperance; round their board
Contentment laugh'd, blithe as a blooming bride.
Lull'd on her lap the infant God-head oft
Reposed him weary. Though no trumpet's sounds,
No host of Cherubim his praise attuned,
Maternal rapture on his lovely name
With fondness dwelt: ponder'd each pleasing sign
Of future joy.—Oh! what an aweful change
The rude wind tempests the bright dawn of hope:
Mute is the tongue of Eloquence that awed
A listening multitude; languid the lips,
That smiled complacence round, and every grace
Gently diffused. Dim in it's ghastly orb
The beaming eye of Majesty is sunk.

But though with adverse wind the gray storm lours,
Shall sullen Discontent awake the voice
Of querulous Despair? Thou second Eve,
O stop the falling tear: the sigh restrain.
And ye, selected flock, that scatter'd late
Forsook your shepherd, from despondence raise
Your drooping hearts: resume the smile of joy.
Burst are the gates of Death: blunted the sting
Of Sin. Messiah mounts th' exalted car
Of triumph. As Elijah rapt of old
To heaven, victorious o'er the murky grave,
He rises to the realms of endless day.
Thus, when the infant moon her circling sphere
Wheels o'er the sun's broad disk, her shadow falls
On earth's fair bosom: darkness chills the fields,
And dreary night invests the face of heaven.
Reflected from the lake full many a star
Glimmers with feeble languor. India's sons,

Affrighted, in wild tumult rend the air.
Before his idol God with barbarous shriek
The Brachman falls: when soon the eye of day
Darts his all-cheering radiance, from the gloom
Emerging. Joy invades the wondering crowd;
And acclamation rushes from the tongue
Of thousands, that around their blazing pile
Riot in antic dance and dissonant song.

Far from this earthly ball th' adventurous Muse
Uplifted, dares to soar her aëry way,
To where in immortality enthroned
The great Redeemer sits at God's right hand.
No fond illusion cheats me; from this shell
Of clay, the soul to brighter climes aspires,
Nor seeks Imagination's waxen wings
To speed her course. Almighty, infinite,
The filial Godhead reigns: old Ocean flies
Affrighted at his aweful nod, whilst heaven
Bows trembling. Mercy's gentle attribute
Tempers his justice: He protects the poor
In needful hour of dearth, and from the dust
Raises the weeping penitent: His wrath
The blood of goats averts not, or the fat
Of costly hecatombs, or altar wreathed
With clouds of incense, though in Phrygian mood
The laurel-nurtured priests their Pythic hymn
Attemper to the virgin choir, that chant
Their Doric harmony. Nor deigns he not
With pity's eye the contrite heart to view
And troubled spirit: purest sacrifice,
By him accepted. O emblazon wide
His name, ye creatures that in heaven, in earth,
Or in the wide sea breathe.

" Dread Judge of all!
" Anointed King! Saviour of fallen man!
" All praise to thee be given: 'ere time begun
" Thou art, in thy unfathom'd essence veil'd
" Immense. But still Perfection deigned to bear
" Th' infirmities of man: th' Eternal died,
" Th' Almighty suffer'd woe. All heaven beheld;
" And hymn'd in admiration's loudest notes
" Thee Crucified. Can aught of mortal song
" Equal thy glory whilst on earth? What tongue
" The congregated wonders of thy life
" Can speak? To thee shall wisdom yield her palm
" Of fame: in vain she boasts the letter'd art,
" And all the mazy folly of the schools,
" Socratic knowledge, or the Stagyrite's pomp
" Of idle speculation. King of kings!
" O let thy bright example rouse the soul
" To meek humility! great Intercessor!
" Pour on thy meanest supplicant the boon
" Of pardon and remission. Wean his mind
" From earth-bred care. When the grim hand of Death
" Shall snatch me weary to the darksome grave,
" When the last trumpet's sound shall shake this globe,
" And desolation urn yon disorb'd worlds,
" Oh smile forgiveness. At that aweful hour,
" Propitious chase away the fears that fright
" The fluttering soul, nor let thy blood in vain
" Drop from the cross! The while may Reason guide
" My every wish! may true Religion strew
" Life's varied path! 'Tis hers to wipe the tear
" From Sorrow's eye, to light the lamp of Hope,
" From Revelation's copious fount to pour
" The streams of comfort, peace, and holy love."

IV.

POPULUS ROMANUS

GRAPHICÈ DESCRIPTUS.

Apud DANIELEM Prophetam.

Auctore THOMÂ ZOUCH.

Evolventi cuivis paulò diligentius sacrosanctam Prophetarum paginam, atque in animo secum perpendenti, patebit quàm ad miraculum usque in Visione Vespero-Matutinâ, uti vulgò appellatur, fata fortunasque regnorum duorum, Medo-Persici nempe atque Græci vel Macedonici, Daniel prænarraverit. Juveni huic, regiâ stirpe oriundo, modestiâ, temperantiâ, pietate insigni, optimis denique ingenii dotibus ornatissimo, voluntas Dei tam in somniis quàm in visionibus affatim revelata est. Dum in palatio apud Susas urbem, Regum Persarum sedem, versaretur, Visio quædam ei fuit objecta. Ad fluvium Ulæum * in campo

* Ulæus sive Eulæus, apud Herodotum Choaspes, ortus in Medis, in Austrum decurrens, Susa urbem circumfluit, cujus una portarum â fluvio 'porta Ulai' dicebatur; fluvius verò, Susianam regionem ab Elymaïde disterminans, in sinum tandem Persicum aquas evomit. *(Usher.)*

latè patenti sibi stare videbatur. In certamen acritèr descendunt Aries et Hircus. Sed Prophetam ipsum audiamus.

DAN. viii. 3, 4.

Cùm autem adspicerem, en verò Aries unus stabat ad fluvium, eique erant duo cornua, et quidem prælonga; sed alterum altero longius erat, et postremò longissimum evasit. Vidi postea Arietem cornibus impetentem et occidentem, septemtrionem et meridiem versùs: neque ulla bestia ante eum consistebat, nec quæquam erat, quæ alias ab eo liberaret; faciebatque ille quidquid libebat, ac magnam potentiam consequutus est *.

I. Aries bicornis regem Mediæ et Persiæ ad vivum exprimit †. Persarum enim rex, aureum capitis arietini figmentum, interstinctum lapillis,

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* In sequentibus paginis Joannis Clerici interpretatione usus sum, utpote satis ad amussim factâ, nec ineleganti.

† Vocabula איל et אלם ex eâdem radice nascuntur. In 2 Reg. xxiv. 15. principes terræ Judaicæ appellantur אולי vel ut legitur in MSS., אילי, *Arietes terræ.*

" Danielis capite octavo Aries, qui cornibus suis omnis orbis partes ita impetebat ut nullus ei obsisteret, est Persarum rex. Dicitur sedisse ad *Eulæum,* quia Susæ, regni metropolis, ad eum amnem sitæ erant: et *cornua duo habuisse,* id est, duo regna, Medicum et Persicum, quorum postremum sublimius."

(Bochart. Op. II. 527.)

pro diademate gestare solebat. Quid memorem Arietis cornua, in marmoreis columnis incisa, inter Elymaïdos vel Persepoleos rudera hodierno die acervatim jacentibus? Hìc præcipuè ante oculos ponitur Cyrus ille, verè illustris, qui in hostem Assyrium irrumpens magnâ vi, tanquam Aries pugnax ac efferatus, concitato impetu rapit omnia et devastat. Superbâ istâ et vetustâ Babylone captâ, quæ diu se veluti regina urbium extulerat, imperii sedes ad Medos Persasque transferebatur.

viii. 20.

Aries quem vidisti, duo cornua habentem, sunt reges Medorum et Persarum.

II. Hircus quidam, uno admodùm insignis cornu, ab Occidente supra totius terræ faciem festinat *. Proh! quanto ardore, quàm præcipiti cursu contra Arietem fertur, qui tremebundus jam et metu fractus, immò exanguis planè atque mortuus concidit. "*Hircus*," uti Bochartus scribit, "Arieti oppositus, Macedonum monarchiam in genere significat, et speciatìm Alexandrum primum monarcham. Hircus ille fuit è capris, id est, juvenis, Hebræâ phrasi. Vix enim vigesimum

* Macedones *Ægeatæ*, vel 'capræ filii,' vocantur. Numismata Macedonum ex unâ parte regis caput, ex alterâ duas capras, neque rarò *caprina cornua*, ostendunt. Pyrrhi galea, secundùm Plutarchum, duobus cornibus caprinis ornabatur.

annum agebat Alexander, cùm bellum suscepit in Persas. Venisse dicitur *ex occasu*, et ex *Javan*, id est, ex Græciâ et Macedoniâ, quæ est ad occasum regni Persici: *in superficiem totius terræ*, quia orbis magnæ parti imperavit: *nec tetigisse terram*; quia mira fuit ejus alacritas, et in victoriis celeritas; et *arietem prostravisse et utrumque ejus cornu fregisse*, quia debellato rege Dario regnum ejus utrumque occupavit." (*Op.* II. 527.)

viii. 5—7.

Cùm vèro adtentè eum considerarem, en verò Hircum, caprini generis, venientem ab occidente in totam hanc terram; nec tamen humum tangebat *, *et huic Hirco erat insigne cornu inter oculos. Venit autem ad Arietem duo cornua gerentem, quem videram consistentem ad fluvium, cucurritque ad eum iratus, magno impetu. Eum vidi cùm pervenisset ad Arietem, ei summoperè indignatum, ita ut percuteret Arietem frangeretque ejus cornua, nec sat fortis esset aries ut coram eo consisteret;*

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* Virgilius de Camillâ,

> ..... *vel intactæ segetis per summa volaret*
> *Gramina, nec teneras cursu læsisset aristas.*

De Alexandro sic Justinus, XI. 2. *Tantâ celeritate instructo paratoque exercitu Græciam oppressit, ut quem venire non senserant videre se vix crederent.* XI. 8. 14.

Hircusque dejiceret Arietem in humum, eumque conculcaret, neque quisquam Arietem liberaret.

Videor hìc mihi videre Alexandrum Magnum, acri quâdam atque repentinâ incitatione ad prælia properantem! En! se cum parvulo exercitu in annem Granicum ingurgitat, copias Darii in ulteriore vipa consistentes aggressurus. Fugiunt hostes: Darius ipse, trepidatione perculsus, et moribundus, vitam pariter cum Persarum imperio finit.

viii. 21.

Hirsutus verò Hircus est Rex Javanis, et magnum cornu, quod erat inter duos oculos, est rex ejus primus.

Cùm Hircus jam summis viribus valeret, cornu subitò effracto, alia quatuor cornua surrexerunt.

viii. 8, 9.

Hircus verò caprini generis summoperè crevit; cùmque viribus polleret, fractum est magnum illud cornu, ejusque loco alia quatuor insignia exorta sunt, in quatuor ventos cœli. Quin et unum prodiit ex illis Cornu Parvum, quod summoperè crevit ad meridiem, ad ortum, et ad subsolanum.

Fortuna Alexandri iterum ob oculos obversatur. Victor hic gentium, Oriente subacto, febri correptus languescit, et in ipso ætatis victoriarumque flore immaturâ morte præripitur. Regno ejus in quatuor partes diviso, diversa oritur rerum facies. Constituuntur quatuor nova regna: In Thraciâ scilicet, in Macedoniâ, in Ægypto, in Syriâ novus regum ordo conspicitur.

Plura sunt hìc observatu digna. Inter hæc cornua, viribus paulatim torpescentibus, Corniculum quoddam * clanculùm enascitur, et adinstar herbulæ è terræ gremio exsurgentis altam agit radicem, adeò ut ad incredibilem demùm magnitudinem pervenerit.

Romani, quo tempore Græciam invasêre, pauculis instructi copiis bellum capessebant. Hinc potentia eorum ab initio languida paulatim succrescebat, donec ad summum tandem fastigium eveheretur: Homerica veluti Discordia, quæ primò *parva solo ingreditur*, postea verò ad cœlos se attollit. Macedoniâ atque Græciâ subactis, reliqua tria regna sub imperium ditionemque Romanorum postea cadebant.

viii. 10—12.

Crevit ad exercitum cœli, et dejecit in terram nonnullos ex eo exercitu, èque stellis, atque eos

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* קרן אחת מצעירה. Dan. viii. 9.

conculcavit. Ad ducem exercitûs sese extulit; et ab eo sublatum est juge sacrificium, et locus sacrarii ejus abjectus est. Exercitus autem traditus est, cum jugi sacro, defectione. Dejiciet ille veritatem in terram, remque geret prospero successu.

Quænam potestas, sub Cornu Perparvi imagine depicta, hæc omnia fecit? Testis sit historia. Annon Romani sese adversus cœli exercitum, adversus populum Dei, i. e. ecclesiam in Judæâ olim circumscriptam, erexerunt? Annon principes Judæos, urbemque illorum, funditùs evertendo stellas in terram dejecerunt? Annon Principem istius exercitûs, Principem illum principum, dejectum ivêre? Immò, propter transgressiones populi fœdissimas, oblationem sacrificii quotidiani è medio sustulerunt; habitaculoque ipso sanctuarii, Templi Hierosolymitani, conculcato, Judäicam religionem atque Mosaicæ dispensationis ordinem humi prostraverunt.

Quoad temporis progressum in hâc Visione præscriptum, "quamdiu durabit ablatio jugis sacrificii, et sacrarii exercitûsque conculcatio," certam quandam et præfinitam annorum seriem videmus. Unde autem hujusce seriei initium deducendum sit, in dubio manet: rerum exitus placidè nobis expectandi sunt, potius quàm temerariâ aliquâ conjecturâ in arcana temporis futuri penetrandum.

Si igitur quæramus quid sibi vult hoc Corniculum, Propheta noster perspicuè loquitur; quæ multis postea seculis contigerunt, eam omnia ita subjiciens oculis, ut nec Apelles ipse meliùs in tabulâ depingere potuisset.

viii. 23—25

Sub finem verò eorum regni, cùm consummata erit nequitiad efectorum orietur rex impudens atque ænigmatum peritus. Confirmabitur ejus potentia, nec tamen per se; miras clades faciet, prospero successu rem geret, ac viros fortes ac populum sanctorum cædet. Pro suâ calliditate faciet, ut fraus in manu suâ benè cedat; in animo suo magnus sibi videbitur, atque in pace perdet multos. In Principem principum stabit, sed sine manu frangetur.

I. Rex ille, de quo agitur *, erit *impudens*.
עז פנים. Heb.
Impudens facie. Vulg.
Αναιδης προσωπῳ. LXX. et Theodot.
Prædurœ faciei. Vers. Syr.
Severi vultûs. Vers. Arab.
Crudelis. Dathius.
Un rè audace et sfacciato. Diod.
Un roy felon de face. Genev. Gall.

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* Sub 'Regis' nomine intelligas diversas, qualescunque fuerint, imperii formas; vel monarchiam, vel αριστοκρατειαν, vel democratiam. (*Medi Op. p.* 711.)

Populum Romanum sic olim descripsit Moses: "Gentem adducet Jehova contra te è longinquo, ab extremâ terrâ; venietque quemadmodum aquila; gentem, cujus linguam non intelliges; gentem perfrictæ frontis, quæ nec rationem ullam habebit senis, nec pueri miserebitur *."

Ferocia quædam vultûs, indomitique animi constantia, Romanos à cæteris omnibus discriminabat. Imaginem animi vultum esse, indicesque oculos, sæpenumerò perspectum est. "*Is qui adpellatur vultus, qui nullo in animante esse præter hominem potest, indicat mores* †."—"*Nullâ ex parte majora sunt, quàm ex oculis, indicia animi cunctis animantibus, sed homini maximè* ‡."—"*Vides me: nec augurium novi, nec mathematicorum cœlum curare soleo; Ex vultibus tamen hominum mores intelligo* ||."

Quis nescit plus nimio acerbam istam Censoris Romani severitatem, quam Valerius Maximus "censorium supercilium" vocat? Fasces duodecim securesque consulibus Lictores præferebant, quæ terrorem civibus incuterent, pœnasque sontibus confestim imponerent. Temporibus arduis ac periculosis, Dictator supra omnes leges longè positus dominationem fero cissimam exercebat: vir sanè aspectu terribili, et ut Julianus loquitur, σεμνος και βλοσυρος, σωφρων τε ἅμα και πολεμικον βλεπων.

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* Deut. xxviii. 4, 9, 50.

† Cic. de Leg. 1.

‡ Plin. Nat. Hist. XI. 37.

|| Petron. Sat.

Quantùm civis Romanus à lenitate atque misericordiâ abhorruerit, animi ferox ingenioque rudi plerumque et inculto, paucula quædam exempla in medium proferre liceat.

1. Junius Brutus, qui primus consulare munus suscepit, libertatis vindicem tyrannidisque hostem acerrimum se præstitit. Quis non tragicam istam asperitatem demiratur, quâcum filios suos adversus Rempublicam nefariâ conjuratione consociatos morte multavit? Constantiâ quàm lugubri, quàm immani oculorum truculentiâ, in tribunali sedet judex. "*Consules in sedem processêre suam, missisque lictoribus ad sumendum supplicium nudatos virgis cædunt, securi feriunt; quum inter omne tempus vultusque et os ejus spectaculo esset, animo eminente patrio inter publicæ pœnæ ministerium* *."

2. Inauditâ quâdam fortitudine, Horatius Cocles, urbis et patriæ conservator, ingentibus hostium copiis se totum opposuit; "*circumferens truces oculos minacitèr ad proceres Etruscos, nunc singulos provocare, nunc increpare omnes*†."

3. Nec minùs est collaudandus Scævola ille, qui quùm nulla ultrà spes Porsenam perdendi relinqueretur, dextram suam in ignem super altare concremandam protrusit. Quot cruciatus sustentavit, "*alienato ab sensu animo*‡," φαιδρῳ και ατρεπτῳ προσωπῳ?—"*Quid non audendum pro patriâ*

* Liv. II. 5. † Ib. 10. ‡ Ib. 12.

nobis Mutius persuasit, cùm incautum Porsenam invasit, ac deinde manum suam quâ aberrâsset, non alio vultu quàm si hostem cruciari videret, cremari aspiciebat?"

4. Prælio inter Samnites atque Romanos commisso, non tam armis horum quàm oculis victoria cessit. "*Samnites interrogati, 'Quæ causa eos movisset in fugam?' aiebant, 'Oculos sibi Romanorum ardere visos, vesanosque vultus et furentia ora; inde, plus quàm ex aliâ re, terroris ortum.'*"

5. C. Attilius Regulus, qui benè ferre magnam fortunam non didicerat, malâ neutiquam deprimi se passus est. De eo eleganter Venusinus Poeta:

Fertur pudicæ conjugis osculum
Parvosque natos, ut capitis minor,
A se removisse, et virilem
Torvus humi posuisse vultum. Hor.

6. Quid de C. Marii oculorum ardore, frontisque atrocitate loquar? Ut Taciti verbis utar, "*Corpus habuit insigne oculis comâque et torvitate vultûs.*"

7. Austeri et ferè inhumani mores Catonis Uticensis usque ad proverbium innotescunt:

Quod si quis vultu torvo ferus, et pede nudo
Exiguæque togæ simulet textore Catonem,
Virtutemne repræsentet moresque Catonis? Hor.

De eo Lucanus;

Ille nec horrificam sancto dimovit ab ore
Cæsariem, duroque admisit gaudia vultu.

Plura supersunt: Sed vereor ne actum agere, atque ultra licitum evagari visus sim *.

II. *Ænigmatum peritus.*
מבין חידות. Heb.
Διανοουμενος αινιγματα. LXX.
Συνιων προβληματα. Theodot.
Intelligens propositiones. Vulg.
Regnandi peritus. Vers. Syr.
Disputationum peritus. Vers. Arab.
Astutus. Dathius.
Intendente in sottigliezze. Diodati.
Entendra les doutes. Gen. Gall.

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* De Appio Claudio consulas Livium, II. 61.; de Horatio Pulvillo, Val. Max. V. "*An Scævolæ ustulatam manum, Coclitis crus confractum, Scævæ corpus perterebratum, Attilii ambas manus quibus navim hostium tenuerat abscissas; tot præterea fortissimorum militum, qui ad Heracleam, ad Trebiam, ad Thrasymenum, ad Cannas ceciderunt, adversa vulnera, oculorum torvitatem et in morte ferociam, fortunæ faventi ascribes?*" (Oratio Romanorum historiam complectens, habita Romæ in ædibus Capitolinis, XII. Kal. Maii 1521. p. 99.)

Abruptis Catilina ferox fractisque catenis
Exultat, Mariique truces. (Lucan. VI. 793.)

Torquatique truces, animosaque pauperis umbra
Fabricii. (Claud. in Eutrop. X. 1.)

De Romanis quibusdam militibus sic scribit Florus; *Omnium vulnera in pectore: quidam hostibus suis immortui; omnium in manibus enses: et relictæ in vultibus minæ.* I. 18. Vide, quoque, Shakspearium nostratem in Coriolano, I. viii.

In rebus politicis perspicax atque subtilis, mentis acumine excellebat Populus Romanus, οξυδερκεια istâ præditus quæ in abditis principum sensibus exquirendis assiduè se exercet.

Quot et quam exitialibus conjurationibus contra Rempublicam Romanam immiscebant sese cives improbi et perniciosi? In hisce retegendis, quæ verè *mysteria* vel *ænigmata* appellari possunt, quantâ industriâ et quàm felici successu boni ac prudentes viri invigilabant? Dum Catilina, Lentulus, Cethegusque, perantiquâ majorum stirpe oriundi, nefanda in patriam consilia moliebantur, plebeii Consulis sapientia incolumitatem attulit; obscuras insidiarum ambages acerrimè ac diligentissimè explorans.

III. *Confirmabitur ejus potentia, nec tamen per se.*

ועצם כחו ולא בכחו. Heb.

Και ςερεωθησεται ἡ ιοχας αυτȣ, και ȣκ εν τη, ιοχαῖ αὐτȣ. LXX.

Και χραταια ἡ ισχυς αυτȣ. Theodot.

Et roborabitur fortitudo ejus, sed non in viribus suis. Vulg.

Potens robore, licèt non suâpte virtute. Vers. Syr.

Cujus robur ingens erit, sed non suo robore. Vers. Arab.

Is potentiâ auctus, nec tamen suâ virtute. Dathius.

La sua potenzà si fortificherà, ma non già per la sua forza. Diodati.

Sa force sera corroborée, mais non point par sa vertu. Gen. Gall.

"*Neque enim suis armis quæsivêre terram, neque suis sibi lacertis peperêre victoriam**." Romanorum potentiæ non sua tantummòdo virtus incrementa suppeditavit. In Reipublicæ primordiis opem atque auxilium derivârunt à reliquis Italicis gentibus, posteaque ab hostibus ipsis in civitatem ascriptis. Irrumpentibus in Græciam, variis partibus distractam et dilaceratam, haud modicas vires fœderatæ civitates, contra Macedoniæ tyrannidem arctissimo societatis vinculo colligatæ, administravêre. Cæsar ipse Galliam, Gallis adjuvantibus, subegit. Nec secùs se res in Siciliâ, in Africâ, in Sardiniâ, in Asiâ, immò in Germaniâ, Hispaniâ, Britanniâ denique nostrâ habuerint. Quid de Palæstinâ dicam? Calamitates sibimet haud parùm adauxerunt Judæi, seditionibus suis fracti ac debilitati. Nec minùs Hierosolymæ excidium cives intra urbis mœnia inclusi, quàm hostes ipsi maturabant. Inter hos 'Zelotæ' præcipuè ruinam suam accelerârunt. Ad Vespasiani exercitus augendos non modò Romani sunt conscripti; sed innumeræ ferè copiæ è Græciâ, Syriâ, Ægypto, Arabiâ, Idumæâ, Phœniciâ aliisque regionibus eductæ. Hinc Pro-

* Ps. xliv. 3.

pheta Zacharias Urbis Sanctæ ruinam prædixit. "*Congregato omnes gentes ad Hierosolymam in prœlium, et capietur civitas* *."

Alienis itaque opibus, viribusque aliundè collectis, non proprio marte, Roma plerumque triumphavit †.

IV. *Miras clades faciet.*
ובתלאות ישחית. Heb.
Καὶ θαυμαςῶς φθερεῖ. LXX.
Καὶ θαυμαςὰ διαφθέρει. Theodot.
Supra quàm credi potest universa vastabit. Vulg.
Miris modis vastabit. Vers. Syr.
Is miracula destruet. Ver. Arab.
Stupendas inducet vastationes. Dathius.
Egli farà di strane ruine. Diodati.
Gâstera à merveilles. Gen. Gall.

Conditores Romæ, lupæ alumni fuisse traduntur populusque Romanus nutricis more sanguinem inexplebiliter sitiebat ‡. Nec Telesinus,

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* Zech. xiv. 1.

† *Vultis, exemplo majorum, augere rem Romanam victos in civitat emexcipiendo?* (Liv. VIII. xii. 16.) *Quid hodiè esset imperium, nisi salubris providentia victos permiscuisset victoribus?* (Seneca de Irâ, ii. 24.) *At conditor noster Romulus tantùm sapientiâ valuit, ut plerosque populos eodem die hostes, dein verò cives habuerit.* (Tac. Ann. XI. 24.)

‡ Justin. XXXVIII. vi. 8.

Samnitium dux, malè hosce Italiæ raptores 'lupos' appellavit. Urbium expugnatarum incolæ trucidati sunt, nullo habito vel sexûs vel ætatis vel ordinis discrimine. In ipsos canes et bruta animantia sævitum est *.

Inter civium proscriptiones, quot et quantæ strages! † In Deorum numerum referebantur Imperatores, quibus per totum vitæ curriculum nihil satius vel antiquius erat quàm provincias expilare, domare gentes, hostilesque exercitus penè ad internecionem perdere ‡. Quid memorem Judæos ad interneionem ferè deletos? In ipsâ Hierosolymâ, durante ultimâ obsidione, decies centena hominum millia periêrunt.

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* Πολλακις ιδειν εςιν, κ. τ. λ. (Polyb. X.)

† *Heu! quantum potuit terræ pelagique parari*
Hoc, quem civiles hauserunt sanguine dextræ! (Lucan.)

‡ *Qui plures homines afflixerint, spoliaverint, occiderint, eo se nobiliores et clariores putant.* (Lactant. Div. Just. i. 18.)

Qui infinita hominum millia trucidaverit, cruore campos inundaverit, flumina infecerit, non modò in templum, sed etiam in cœlum admittitur. (Ib.)

L. Cornelii crudelitate quid fœdius, quid magis tetrum et immane, excogitari potest? Octo hominum millia Sullæ se dediderant. Eos, in villam publicam ingredi jussos, quasi inter suos milites descripturus, eodem tempore quo senatum in ædem Bellonæ evocari jusserat, crudelissimè trucidavit; multique simul pagani," &c. (Freinsh. Suppl. Liv. LXXXVIII. xvii, xviii.)

" *Cæsar animo ingens viginti millia militum exauctoravit, triginta millia servorum dominis restituit, sex millia quorum domini non extabant in crucem egit.* (Orosius VI. x.)

Quænam crudelior lex, quàm quæ de triumphandi jure statuit? "*Lege cautum est, ne quis triumpharet nisi qui quinque millia unâ acie occidisset?*" Immanem ac barbaram consuetudinem infantes, aliquâ parte corporis deformes, necandi solennis XII Tabularum auctoritas confirmavit.

V. *Prospero successu rem geret.*
והצליח. Heb.
Και ενοδωθησεται. LXX.
Και κατευθυνει. Theodot.
Et prosperabitur. Vulg.
Et prosper erit, et felici successu utetur. Dathius.
E prospererà. Diodati.
Et prosperera. Gen. Gall.

Omnibus rebus agendis, '*Quod bonum, faustum, felix, et fortunatum esset,*' præfabantur Romani. Quænam autem gens domi forisque felicior *? Fracta licèt malis et tantùm non oppressa, Hydræ instar renascentis citissimè assurgit:

Per damna, per cædes, ab ipso
Ducit opes animumque ferro. (Hor.)

Hinc in publicis nummis inscribi solebant FELICITAS IMPERII, FELICITAS POPULI ROMANI,

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* *Orbem jam totum victor Romanus habebat,*
Quà mare, quà terræ, quà sidus currit utrumque;
Nec satiatus erat. (Petron. Arb.)

FELICITAS PUBLICA, FELICITAS PERPETUA, ROMA FELIX, ROMA VICTRIX, ROMA ÆTERNA, ÆTERNITATI IMPERII, &c.

Si quid dubii sit in hâc quæstione diluendâ, Plutarchum ipsum, cujus de faustâ Romanorum Fortunâ elegantissimus extat libêllus, testem adhibeamus *.

VI. REM GERET.

ועשה. Heb.

Και ποιησει. LXX. et Theodot.

Et faciet. Vulg.

Et progredietur. Vers. Syr.

Et faciet. Vers. Arab.

Ed operera. Diodati.

Exploitera. Gen. Gall.

Mucius ille olim oraculum protulit: "Et FACERE et PATI FORTIA Romanum est." Et meherculè quantas res domi ac militiæ, terrâ marique gessit ista Asiæ Europæque domina! Historiæ monumenta ante exolescent, quàm spectatissima Romanorum virtus è memoriâ hominum elabetur.

Excudent alii spirantia molliùs æra;
Credo equidem, vivos ducent de marmore vultus,

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* *Deam Fortunam coluerunt Romani, urbis suæ magistram et custodem,* ὡς πρωτοπολιν και τιθηνην και φερεπολιν της Ρωμης. (De Fort. Rom.)

Orabunt causas meliùs, cœlique meatus
Describent radio, et surgentia sidera dicent.
Tu regere imperio populos, Romane, memento,
Parcere subjectis et debellare superbos. (Virg. Æn.)

VII. *Ac viros fortes, ac populum sanctorum cœdet.*

והשחית עצומים ועם קדשים. Heb.

Και φθερει δυναςας, και δημον αγιων, και επι τυς αγιυς το διανοημα αυτυ. LXX.

Και διαφθερει ιοχυρυς και λαον αγιον. Theodot.

Et interficiet robustos, et populum sanctorum. Vulg.

Et perdet robustos, et populum sanctorum. Vers. Syr.

Corrumpet fortes, et populum sanctum. Vers. Arab.

Perdet potentes, atque etiam populum sanctorum. Dathius.

Distruggera i possenti, e'l popolo de' santi. Diodati.

Gâstera les forts, et le peuple des saincts. Gen. Gall.

Quis nescit, quàm aptè congruat Romanis hic χαρακτηρ? Judaicæ gentis πολιτειαν, Jehovæ olim dilectissimæ, diversa diversis temporibus fata subeuntem, penitùs everterunt. Aquila prædæ avidissima nunquam se magis sanguine satiavit, quàm cùm, captâ Hierosolymâ, strage Judæorum fædabatur. Etiam hodierno die hujusce gentis reliquiæ, per varias terrarum regiones dispersæ

atque dissipatæ, prophetarum fidem extra omnem dubitationis aleam collocare videntur.

VIII. *Pro suâ calliditate faciet, ut fraus in manu suâ benè cedat.*

ועל שכלו והצליח מרמה בידו. Heb.

Και ευοδωθησεται το ψευδος εν ταις χερσιν αυτȣ LXX.

Και ζυγος τȣ κλοιȣ αυτȣ κατευθυνει, δολος εν τῃ χειρι. Theodot *.

Secundùm voluntatem suam, et dirigetur dolus in manu ejus. Vulg.

Sub ejus regno prosperabitur dolus in manu ipsius. Vers. Syr.

Jugum oneris ejus prosperum erit: fraus erit in manu ejus. Vers. Arab.

Astutiâ suâ perficiet callida sua consilia. Dathius.

E per suo senno la fraude prospererà in man sua. Diodati.

E la tromperie sera avancée en sa main selon son intelligence. Gen. Gall.

Piget referre quàm dolosis artibus famam suam sæpenumerò Romani inquinârint. Patricii atque plebeii, crebris agitati dissidiis, gravissimas inter se inimicitias exercebant. Mendacia utrinque,

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* LXX. *videntur legisse,* ועל קדשים שכלו: *Theodotion, fortasse,* ועול שבלו הצליח.—*και ζυγος τȣ κλοιȣ αυτȣ κατευθυνει.*

ac rumores injuriosissimi spargebantur. Quoties ad astutiam illam confugit senatus, quæ simulando et dissimulando lætatur!

Neque minùs apud provincias Romanæ ditioni subjectas injustitia impunè dominata est. Quid memorem domos, urbes, ædes ipsas Deorum Prætorum Proconsulumque avaritiâ expilatas? Quid exquisita artis opera, ænea simulacra, aurea et argentea vasa direpta?

Prædones hosce ad scelera omnimoda paratos, quos nulla vel religionis vel legum obligatio coercebat, salsè perstringit Juvenalis*. "*Lugent omnes populi,*" ait Cicero; "*regna denique jam de nostris cupiditatibus ac injuriis expostulant. Locus intra oceanum nullus est, neque tam longinquus, neque tam reconditus, quò non per hæc tempora nostrorum hominum libido iniquitasque pervaserit.*"

IX. *In animo suo magnus sibi videbitur.*
ובלבבו יגדיל. Heb.
Και ἡ καρδια αυτȣ υψωθησεται. LXX.
Εν καρδιᾳ αυτȣ μεγαλυνθησεται. Theodot.
Et cor suum magnificabit. Vulg.
Cor ejus elevabitur. Vers. Syr.
Et superbiet in corde suo. Vers. Arab.
Animo superbo. Dathius.
Ed egli si magnificherà nel cuor suo. Diodati.
Et se magnifiera dans son cœur. Gen. Gall.

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* Sat. viii. 69—115.

Victoriâ exultans dux Romanus triumphum agit. Quis illo fastidiosior? Quàm insolenti et elato vultu currum conscendit? Laureâ coronatus, habitumque triumphalem indutus, miserando captivorum agmine et omni bellorum pompâ præeunte, Diis propè æqualem sese ostentat. Quot sibi titulos Roma arrogavit? Altari, non ita pridem in Britanniâ nostrâ è ruderibus effosso, inscriptum est:

GENIO LOCI, FORTUNÆ REDUCI, ROMÆ ÆTERNÆ, ET FATO BONO. Imperatores Romani sese usque ad Deos extulerunt. Hinc in diversis numismatibus legimus DIVO JULIO; ÆTERNO PRINCIPI, UBIQUE VENERANDO, SEMPER AUG.; INVICTUS ET PERPETUUS SEMPER AUG.; RERUM HUMANORUM OPTIMO PRINCIPI; RESTITUTOR MUNDI; TOTIUS ORBIS DOMINO TRIUMPHANTI; SALUS GENERIS HUMANI; &c.

De Româ Claudianus:

Quâ nihil in terris complectitur altiùs æther,
Armorum legumque parens, quæ fundit in omnes
Imperium.

Nec aliter Martialis:

Terrarum Dea gentiumque Roma,
Cui par est nihil et nihil secundum.

"*Roma,*" Cicerone judice, "*domus erat virtutis, imperii, dignitatis; domicilium gloriæ, lux*

orbis terrarum." Apud Romam superbia, velut arbor vegeta ac frugifera, altissimas egit radices, solo totius orbis terrarum spoliis irrigato atque ditato.

X. *Atque in pace perdet multos.*
ובשלוה ישחית רבים. Heb.
Και δολῳ αφανιει πολλȣς. LXX.
Και δολω διαφθερει πολλȣς. Theodot.
Et confestim perdet multos. Vers. Syr.
Per fraudem corrumpet multos. Vers. Arab.
Securè perdet multos. Dathius.
Ed in pace ne distruggera molti. Diodati.
Et en gâstera plusieurs par la prosperité. Gen. Gall.

Cùm tranquilla jam omnia atque pacata sint, sanguine se cædibusque oblectabit. Oculos paulisper convertamus ad theatra publica, ubi gladiatorum familiæ congrediebantur; Saturnalibus præsertim festis, quasi Saturnus ille, Deorum crudelissimus, sicarios hosce in tutelam suam admisisset, spectacula ista etiam inter convivia epulasque non sine plausu excipiebantur *. Quin etiam fœminæ ipsæ, omni pudoris atque modestiæ sensu seposito, in arenam descenderunt.

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* *Quin etiam exhilarare viris convivia cæde*
Mos olim; et miscere epulis spectacula dira.
(Sil. Ital.)

Hos inter fremitus novosque luxus
Spectandi levis effugit voluptas:
Stat sexus rudis, insciusque ferri,
Et pugnas capit improbus viriles.
Credas ad Tanaïn, ferumque Phasin,
Thermodontiacas calere turmas. (Stat. Sylv. I. vi. 56.)

Apud Romanos nec clementiæ nec humanitatis ratio habebatur. "*In spectaculis primum deliciarum genus est,*" ait Salvianus, "*mori homines, impleri ferarum alvos humanis carnibus, cum circumstantium voluptate et conspicientium lætitiâ. Atque ut hoc fiat, orbis impendium est. Adeuntur loca abdita, lustrantur invii saltus, peragrantur silvæ inexplicabiles. Et ut devorari possint homines, non licet naturam rerum habere aliquod secretum.*" Audiamus denique Lipsium: "*Credo, immò scio, nullum bellum tantam cladem vastitatemque generi humano intulisse, quàm hos ad voluptatem ludos. Mentior, si non unus aliquis mensis Europæ stetit vicenis capitum millibus aut tricenis.*"

Talibus gaudens ludis, populus jure describi potest, "*in pace* plurimos *occidens* *."

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* Augustum ipsum, gladiatoriis pugnis diutiùs se recreantem, ab amphitheatro avulsit Mecænas, hisce verbis allocutus: "*Tandem abeas, ô carnufex!*"

Quid de Imperatore Tiberio Claudio, qui *bestiariis meridianisque adeò delectabatur, ut etiam primâ luce ad spectaculum descenderet; et meridie, dimisso ad prandium populo, persederet; præterque destinatos, etiam levi subitâque de causâ quosdam committeret, &c.* (Suet. Claud. 34.)

XI. *In Principem principum stabit.*

ועל שר שרים יעמד. Heb.

Και επι απωλειας ανδρων ςησεται. LXX *.

Και επι απωλειας πολλων ςησεται. Theodot.

Contra principem principum consurget. Vulg.

Denique adversus Principem principum exsurget. Vers. Syr.

Et per multorum interitum subsistet. Vers. Arab.

Atque adeo contra summum Principem sese offeret. Dathius.

E s'eleverà contr' al Principe de principi. Diodati.

Il resistera contre le Prince des princes. Gen. Gall.

In judicio stabit, de sellâ ac tribunali tristem pronuntiabit sententiam contra Principem principum, contra Messiam Christum, testem illum fidelem, primo-genitum ex mortuis, et regum terræ Principem, dominorum Dominum, et Regem regum! Vix ab historico quovis, rem ipsam prout gesta fuerit enerranti, mortem Jesu Christi clariùs audieris, qui pœnis gravissimis divexatus, Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus erat. O rem atrocem atque miserandam! DOMINUS noster, et idem FILIUS DEI, virgis cæsus, ad palum deligatus, furibus peccatoribusque annumeratus,

* LXX. *legunt,* ועל שד.

magnificum se patientiæ exemplar adhibet, Fusio Gemino et Rebellio Gemino Consulibus crucifixus. *(Sulp. Sev. Sacr. Hist. II.)*

XII. *Sed sine manu frangetur.*

ובאפס יד ישבר. Heb.

Και ποιησει συναγωγην χειρος, και αποδωσεται. LXX *.

Και ὡς ωα χειρι συντριψει. Theodot.

Et sine manu conteretur. Vulg.

Sed illicò frangetur. Vers. Syr.

Et quidem perinde ac ova franget eos manu suâ †. Vers. Arab.

Tandem sine auxilio humano auferetur. Dathius.

Ma sarà rotto senza opera di mani. Diodati.

Mais il sera desbrisé sans main. Gen. Gall.

In arcanis sæculorum reconditum jacet Romæ excidium. Urbs hæc, quæ supra septem montes sedens, imperium olim in reges universos habuit, adhuc viget. At veniet tandem tempus ineluctabile: clamor undique exsurget: "*Babylon cecidit, magna illa urbs.*" Absque manu, inauditâ scilicet atque inusitatâ quâdam calamitate, Roma peribit. "*Nihil longum est, quod finem*

* LXX. videntur legisse אסף pro אפס; et ישכו pro ישבר.

† Theodotion, fortassè, כאסף pro באפס. Vide Kircheri Concord. I. 489.

habet. Quis crederet ut totius orbis extructa victoriis Roma caderet, ut ipsa suis populis et mater fieret et sepulcrum?"

Quid plura? Mihi quidem persuasissimum est Populum Romanum hìc, quasi penicillo lucis, graphicè depingi:

I. Truculento scilicet vultu;

II. In rebus politicis administrandis explicandisque callidum ac versutum;

III. Non tam suis quàm alienis viribus ad summum imperii culmen assurgentem;

IV. Bella perpetua instaurantem;

V. In cœptis exequendis felicem plerumque et fortunatum;

VI. Pulcherrimis factis illustrem;

VII. Judæos opprimentem atque devastantem;

VIII. Fraude rapinisque provincias evertentem;

IX. Arrogantiâ tumidum;

X. Denique, etiam inter otia civilia sanguine et cædibus se oblectantem;

XI. Jesum Christum agnoscimus cruci suffixum, sævissimum scilicet illud supplicii genus

luentem, in seditionibus præcipuè irrogari solitum.

Rex hic non tam Antichristum, quàm Antichristi typum exhibet. Neque hìc illi silentio prætermittendi sunt qui, nullâ sacrosanctæ scripturæ auctoritate freti, monstrum aliquod horrendum sibi fingunt, ANTICHRISTI nomine designatum, atque vivis coloribus descriptum. Filius hic Perditionis, si qua fides illis debetur,—neque inter Pontificios, neque inter illos qui Reformatam Religionem profitentur, est quærendus; neque Christianus, Judæus, Gentilis erit; neque Deum, Angelum, Sanctum venerabitur.—Contra omne quod vocatur Deus, aut quod colitur, se magnificabit; et audaci quâdam impietatis vi agitatus longè supra præcursores typosque ejus [quales erant Sennacheribus, Nebuchadnezzar, Antiochi, aliique] repertos divinos sibi honores vindicabit, et sui imaginem consecrabit.—Unde hæc portentosi Hominis Peccati descriptio? Certè non ex Scripturæ paginis. Ubi semel in explicandâ prophetiâ exundantis ingenii figmentis indulserimus, nihil inde præter futilem dubiamque conjecturam erit sperandum.

Si quæras, quo tempore hic rex se terris ostenderit, facile respondetur; sub extremum quatuor regnorum, quæ post Alexandri mortem constituebantur, cùm transgressiones impletæ sint. Omnia

hæc regna ante Christianam æram prorsùs extincta sunt, et in Romanas provincias redacta. Hinc Mohammedes neutiquam in hâc Visione Vespero-Matutinâ prædicitur: multò minùs nescio quæ Gallica potestas, hisce temporibus sub nomine ANTICHRISTI INFIDELIS decantata; quasi Antichristus vel Homo Peccati novas formas, tanquam Proteus quidam Virgilianus, induat; nunc *Papalis*, mox *Hæreticus*, deinde *Mohammedanus*, Impietatis demum atque Atheismi *Hierophanta*.

Quatuor cornua apud Danielem VIII. quatuor diversa imperia denotant, quorum reges in historiæ annalibus sigillatim recensentur. Seleucidarum vel Regum Syriæ ordo chronologicus sic se habet:

Olymp.	Ante Christ.	Seleucid.	
117.1.	312.	1.	1. Seleucus I., cognomento Nicator, regnum auspicatus est annis 12 post mortem Alexandri Magni, Ptolomæo Lagide in Ægypto jam tum regnante.
124.3.	282.	31.	2. Antiochus I., seu Soter.
129.3.	262.	51.	3. Antiochus II., Θεος.
133.2.	247.	66.	4. Seleucus II., Callinicus.
138.2.	227.	86.	5. Seleucus III., Ceraunus.
139.1.	224.	89.	6. Antiochus III., Magnus.
148.2.	187.	126.	7. Seleucus IV., Philopator.
151.1.	176.	137.	8. Antiochus IV., Epiphanes.
154.1.	164.	149.	9. Antiochus V., Eupator.
154.3.	162.	151.	10. Demetrius I., Soter.
157.2.	151.	162.	11. Alexander I., Bala.
158.3.	146.	167.	12. Demetrius II., Nicator.
158.4.	145.	168.	13. Antiochus VI.
159.2.	143.	170.	14. Diodotus Tryphon.
160.3.	138.	175.	15. Antiochus VII., Sidetes.
162.4.	129.	184.	16. Alexander II., Zabina.
163.2.	127.	186.	17. Seleucus V.
164.2.	123.	190.	18. Antiochus VIII., Gripus.
166.3.	114.	199.	19. Antiochus IX., Philopator.
170.4.	97.	216.	20. Seleucus VI.
171.2.	95.	218.	21. Antiochus X., Pius.
171.3.	94.	219.	22. Antiochus XI., Didymus.
—	—	—	23. Philippus.
172.1.	92.	221.	24. Demetrius III.
173.2.	87.	226.	25. Antiochus XII.
174.1.	84.	229.	26. Tigranes rex Armeniæ.
179.2.	63.	250.	Syria in Romanam provinciam redacta.

Parvum Cornu, à quatuor cornibus disjunctum et planè diversum, hìc frustrà quærimus. Antiochus IV. cognomine EPIPHANES, destinatas vices inter avos atavosque implens, posterisque regiam dignitatem quasi jure hereditario debitam relicturus, in hâc Visione neutiquam præfiniri videtur. Neque ullam magnitudinis istius vestigia que *ad notum, ad occidentem, ad orientem* latissimè extendebatur, inesse percipimus. Quanquam inimicitias gravissimas contra Judæos exercuerit, non illi datum erat *stellas pessumdare ac proculcare* (id est, totam Judæorum πολιτειαν penitùs dissolvere) *destruere perenne sacrificium*, et *sacrarii sedem prosternere.* Judaïcæ gentis eversio, Hierosolymarum excidium, Templi ruina— omnia hæc mala non ab Antiocho, sed à Romanis profluxerunt.

V.

ORATIO

HABITA IN SACELLO COLLEGII TRINITATIS APUD CANTABRIGIENSES.

IN FUNERE ROBERTI SMITH, S.T.P.

EJUSDEM COLLEGII MAGISTRI.

Februarii 8, 1768.

SATIS mihi perspectum est, Academici, quàm tristis, quàm verè luctuosa dicendi adsit occasio. Funebris ista pompa, solenne hoc silentium, veneranda hujus loci religio, omnium denique ordinum concursus insolitâ quâdam trepidatione animum percellunt atque labefactant. Ecquem verò deflemus? Magistrum nostrum, munificentissimum doctrinæ fautorem, hujusce domûs, immò totius orbis literati præsidium et decus. En relliquias viri extra omnem dubitationis aleam longè maximi! En! ille coram oculis jacet, qui nos jacentes erigere solebat: exanimis, qui nobis animam spiritumque dedit: vitâ carens, qui studiis nostris vitam viresque ministravit. Dum vos, Academici, tanto et tam præclaro viro justa parentalia ritè persolvitis, liceat mihi singulares illius virtutes et vitæ rationem pauculis delibare: liceat mihi testimonium hoc qualecunque pietatis erga patronum optimum in medium proferre.

Hunc à tenerrimis usque annis artium ingenuarum amantissimum in suo gremio recepit Alma Mater. Diu fovit; maximisque honoribus insignivit. Sub auspiciis felicissimis togam induit: namque intra hosce parietes literarum tyrocinium fecit. Cotesium habuit fidissimum amicum, juventutis suæ integerrimum custodem; quîcum diu in eodem cubiculo amantissimè et conjunctissimè vixit. Præclara de illo etiam tunc temporis augurari omnes. O beatas hasce ædes, quæ simul Newtonum, Cotesium, Smithium viderunt, uno eodemque amicitiæ vinculo colligatos arctissimè, in iisdem studiis diligentissimè occupatos, eâdem morum suavitate ornatissimos! Triumviratum sanè omni laude majorem! qualem nulla ætas antea vidit, qualem posteri videre desperabunt!

Aspicite tamen incertas hominum spes, et conditionis nostræ inevitabilem necessitatem. In ipso ineuntis ætatis flore crudelis et repentina mors rapuit Cotesium. Quis ei famâ et honoribus potiùs succederet, quàm Smithius noster? Successit quidem, et tantâ cum dignitate gravissimo muneri se parem exhibuit, ut at omnibus palmam laudis facilè reportaret. Actum agerem, Academici, si vobis fusiùs enarrarem quàm amabili sermonis facilitate arduas quasque scientiarum partes explicuerit! quàm enucleatè dixerit! quàm compositè, quàm ornatè! Hoc certè affirmari potest, et verbo absit invidia! Neminem

jam esse superstitem, qui in hisce rebus illi etiam longo intervallo sit exæquandus. Haud opus erit pluribus exponere, quot et quàm penè incredibiles progressus in re literariâ fecerit. Non ille tritis aliorum vestigiis insistit. Propriâ fretus Minervâ scientiæ pomœria magis magisque dilatat: nova invenit, inventa illustrat.

Newtonus erat ille, quem præsago quodam ardore posteris quasi indigitavit Seneca. Cartesianas errorum nebulas diluit, dissipavit. Philosophiam ipsam è tenebris plusquàm Ægyptiacis eripuit. Hujusce tanti et tam divini viri se æmulum ostendit dilectissimus ejus amicus et popularis. Ad augendam atque amplificandam Optices scientiam se accinxit. Nemo hanc Spartam meliùs adornavit. Diversas luminis species, à Newtono primùm denudatas, interiùs penetravit: varios Iridis colores mirificè retexit; universam visionis θεωριαν accuratè descripsit. Quid memorem opus illud tam pulcro rerum ordine concinnatum, tam eleganti demonstrationum serie contextum, tam denique omnibus numeris absolutum, ut in manus Academicæ Juventutis meritissimò tradatur? At licèt in sacrosanctis Matheseos penetralibus nemini fuerit secundus, hisce tamen severioribus rebus non se totum dedit. Mansuetiores musas feliciter excoluit: Poësin et pulcriores classicorum amœnitates adamavit. Dulcissimam illam artem præcipuè habuit in deliciis, quæ apud omnes gentes, apud omne ævum

divina audiit. Hâc sæpè recreavit et refecit animum gravioribus fatigatum studiis: huic horas subsecivas consecravit. Sic omnibus politioris ingenii se magnoperè commendavit. Sic, exemplo admodùm luculento, ostendit "magnum philosophum à Musis et Gratiis haudquaquam abhorrere."

Non est itaque cur miremur virum, tam egregiis animi dotibus instructum, ad amplissimos quosque honores evehi. Diu perlegerat in Academiâ: diu arduam istam juventutis instituendæ provinciam maximâ omnium laude susceperat. Ex umbratili hâc nostrâ vitâ in aulam, in publicam hominum lucem, evocatur. Conspicite eum celsissimi atque augustissimi Principis præceptorem optimum. Dignus sanè, cui tam grande munus fuerit demandatum; qui regium juvenem instrueret, efformaret. Hinc quidem famam sibi derivavit verè immortalem. Desideratissimo huic principi pacem, incolumitatem libertatem religionem, bona omnia debemus. Atque ideo præceptori dignissimo, unde quasi à fonte hæc omnia effluxerint, laudes suas denegare improbum foret ac planè ingratum.

Ob hæc tanta et tam præclara merita regio favore hisce ædibus præpositus est. Hic unicè idoneus esse videbatur, qui Barovio Bentleioque succederet; unicè dignus, qui in perturbato rerum statu gubernaculum teneret. Et meherculè adeò sapienter atque honorificè se semper

gessit, ut de eo nemo tacère bonus, nemo malus conqueri posset. Summâ cum laude, et in exemplum posteris omnibus, comiter placidèque omnia temperavit. Quali cum splendore dignitatem suam sustinuit! Quot et quanta illi debemus! Illius ope atque consilio auctos reditus, ærarium cumulatè locupletatum, splendida ædificia, florentissimam denique societatem vidimus. Nihil ei erat antiquius, quàm fovere doctrinam, virtuti stimulos adhibere, ambitionem honestam incitare, favere bonis, malos cöercere, ita denique se benevolum præstare ut communis omnium parens videretur. Apud nos senectutem egit placidam simul et illustrem. Apud nos ——— Sed eheu! solennis hæc frequentia satis ostendit, cui lugubres hasce exequias reddamus. Quanqam ad eam ætatem progressus est vir longè optimus, ut è vitâ veluti ex arbore non per vim evulsus, sed suo tempore ipsâ maturitate collapsus esse videatur, illius tamen mors acerba et immatura non potest non haberi.—Nimis justam, divine vir! lugendi occasionem nunc primùm dedisti. Tuâ quidem causâ nihil est quod lugeamus: nobis solummodò est dolendum. Satis tibi vixisti, satis naturæ, satis gloriæ: tuis autem et collegio huic nondum satis. Memoria tui in animis nostris nunquam non infixa penitùs inhærebit: neque priùs de te silebitur, quàm ipsæ literæ conticuerint. Te præcipuè colent et venerabuntur juvenes tui purpurati, quos vivus spe, præ-

miis, et honoribus incitâsti; et quorum etiam moribundus haud immemorem te præstitisti. Quanta erga te fuerit omnium caritas abundè testatur Academicorum iste concursas, qui ad funus tuum cohonestandum convenêre. Juxta carissimi Bentleii cineres, tuos requiescere voluisti. Ibi placidè requiescant usque ad extremum illum diem, quo omnes pariter è sepulcri silentio ad vitam immortalem resurgent!

END OF VOL. I.

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